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# Ecclesiastical Review

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*Cum Approbatione Superiorum*

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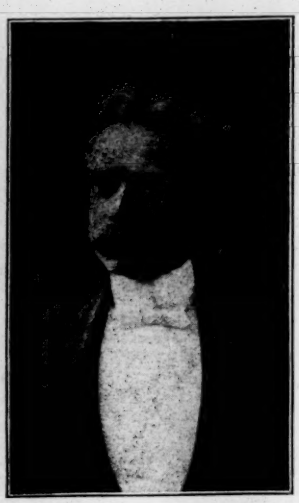

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(OVER)

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# THE ETHICS OF FOETICIDE

may be obtained as a separate pamphlet, by any of our readers who wish to place a copy in the hands of physicians in their parishes.

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# THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. II.—(XLII).—JUNE, 1910.—No. 6.


## THE BIBLICAL COMMISSION AND THE DEGREES IT CONFERS.

### II.[1]

### ORAL EXAMINATION.

IN the previous paper we gave some account of the origin of the Biblical Commission and of the object for which it was created; we also gave the program of the examinations held by the same Commission for the purpose of conferring the Degrees of Licentiate and Doctor in Sacred Scripture. In that paper we were able to touch upon the written portion only of the examination for the Licentiate; in this we will examine at some length the oral portion of the same examination, and the Doctorate examination.

For convenience sake we repeat the program as given in the preceding paper.

AD PROLYTATUM.

IN EXPERIMENTO QUOD SCRIPTO FIT.

(A) Exegesis (*i. e. expositio doctrinalis, critica et philologica*) quattuor Evangeliorum et Actuum Apostolorum. *Pericope ex his, a iudicibus eligenda, exponetur nullo praeter textus et concordantias adhibito libro; de qua verbis quoque periculum fiet.*

(B) Dissertatio de historia biblica *iuxta materiam infra sub n. III assignatam.*

(C) Dissertatio de Introductione generali aut speciali *iuxta materiam infra positam sub nn. IV et V.*

IN EXPERIMENTO VERBALI.

I. Graece quattuor Evangelia et Actus Apostolorum.

II. Hebraice quattuor libri Regum.

III. Historia Hebraeorum a Samuele usque ad captivitatem Babylonicam; itemque historia evangelica et apostolica usque ad captivitatem Sancti Pauli Romanam.

[1] See ECCL. REVIEW, April, 1910, pp. 391-400.

IV. Introductio specialis in singulos libros utriusque Testamenti (*i. e. authenticitas, integritas, compositionis circumstantiae, scopus, divisiones generales*).

V. Introductionis generalis quaestiones selectae, nimirum:

1. *De Bibliorum Sacrorum inspiratione.*
2. *De sensu litterali et de sensu typico.*
3. *De legibus Hermeneuticae.*
4. *De antiquis Hebraeorum Synagogis.*
5. *De variis Iudaeorum sectis circa tempora Christi.*
6. *De gentibus Palaestinam tempore Christi incolentibus.*
7. *Geographia Palaestinae temporibus Regum.*
8. *Palaestinae divisio et Hierusalem topographia tempore Christi.*
9. *Itinera Sancti Pauli.*
10. *Inscriptiones Palaestinenses antiquissimae.*
11. *De kalendario et praecipuis ritibus sacris Hebraeorum.*
12. *De ponderibus, mensuris et nummis in Sancta Scriptura memoratis.*

The first item is the "Four Gospels and the Acts of the Apostles in the Greek text." This examination lasts half-an-hour. The candidate presents himself before the appointed examiner, who does not form part of a board, but sits at a table apart. The examination is, however, public, and students from the various Colleges in the City throng around. It is sometimes amusing to witness a candidate being escorted by his companions from the Greek examiner to the Hebrew examiner, and thence, if time permits, to the board of three or more who preside over the other portions of the oral examination. First, then, for the Greek. It is not an examination in exegesis, though the examiner may, if he think fit, take up points in the candidate's written paper—"de qua verbis quoque periculum fiet". The object is to test the candidate's knowledge of New Testament Greek. He must be able to read, to parse, to construe; he must show that he is aware of the force of the various tenses—he must not, for instance, take aorists as presents or vice-versa—similarly, he must bring out the full significance of the different prepositions, especially in compound verbs. In short, the candidate is expected to give proof of a competent knowledge of the Greek text; he must be able to use it not merely as something subsidiary to exegesis, but as its basis. Thus the examination is not only on the grammar; it turns on the philology as well; peculiar New Testament usages should be known and some of the characteristics of the different New Testament writers should have been grasped.

All this evidently demands work, and it is not precisely the kind of work that can be done in class, though of course the

assistance of a professor will be of the greatest advantage, but the real work must be done by the student himself. It might seem idle to insist on this, yet every professor will endorse the statement that there is a tendency nowadays to regard the professor as a kind of "coach" whose duty it is to cram the student—at least his note-book. And the royal road to an adequate knowledge of the Greek Testament is assiduous reading of it. There is no other. It will not avail to read the latest idiosyncracies "from Germany", nor to be the proud possessor of the most recent *Einleitung*. The best of all Introductions is the book itself. Of course a commentary will be needed, but it need not be an erudite one, and, though we say it with shame, there is nothing to equal the Cambridge Bible for Schools—that is, the Greek Testament portion of it. We are not afraid of avowing this, for, though there may be a deal of incidental heresy in these editions, they are not written with an heretical bias. Moreover we are dealing with students, be it remembered, who have already taken their Doctorate in Theology and who are capable of detecting heresy when it is thrust upon them.

The text, then, a simple commentary, a handy concordance to the Greek text, and an elementary Grammar of New Testament Greek—these are the tools the student requires; and, next to the text, the concordance is, perhaps, the most essential of all; for a man who can use a concordance well has at hand most of the materials for a good commentary.

The next item on the Program is the Hebrew. It must be confessed that it is a formidable one. The four Books of Kings comprise one hundred and two chapters, and the tyro who has with difficulty waded through a solitary chapter of the Hebrew Bible will gasp at the idea of reading and deciphering this large amount of Hebrew. Certain chapters, too, contain a good deal of technical matter involving a proportionate amount of dictionary-work. On the other hand, the Hebrew narrative style is exceedingly simple; the same words, the same constructions, and the same ideas, repeat themselves again and again; moreover, there are no poetical portions except the Canticle of Anna and the Lament of David over Saul and Jonathan. As for the amount of knowledge required, it would appear that, as in the case of the Greek

New Testament, the student must be able to read aloud with a fair degree of fluency; he must be able to parse the various forms, and he must thoroughly possess the different Hebrew conjugations. He is not supposed to be a Semitic scholar, but he is supposed to have a thoroughly good working knowledge of the language so as to be able to make practical use of it when he comes to teach Sacred Scripture.

A student will, of course, have to work hard to attain the requisite knowledge, but there are ways and ways of working. A boy who has to construe a page of Xenophon takes each word as it comes and, probably without a moment's reflection, looks it out in his dictionary. His work is essentially laborious and, it must be confessed, generally unprofitable. Similarly, a boy has had a long spell of pure grammar-work before he approaches an author, and he has been made familiar with a multitude of forms and rules with their exceptions. Whether the boy-mind requires such formation is open to question; for our part we decline to believe it; but we are certain that this is not the way in which a man should approach the study of an Oriental language. The first step must, of course, be an elementary knowledge of the principles of the Grammar. And we would emphasize the word "principles", for the details can only be learnt by practice and by familiarity with their concrete application. In other words, assiduous reading of the original is the golden method. It should be read without a dictionary, but with the help of a good translation and for this purpose the Revised Version is the best since it undertakes to give the meaning of the Hebrew text itself. Thus a student who has a sufficient knowledge of the Grammar to be able to distinguish, at least roughly, between a verb and a noun should take the first Book of Kings and steadily plough his way through it with the assistance of the Revised Version. Again and again he will find himself pulled up short and will be unable to see how a particular sense is to be wrung from the Hebrew he sees before him; he may, and probably will, attach the wrong meaning to many words, but what matter? He is gradually getting accustomed to a multitude of forms merely by seeing them day after day. He has not had to waste hours in turning over the pages of his dictionary. Occasionally he should look up a form in the Grammar, but

if he cannot identify it let him not waste time over it. When he has waded through the first book he will have read thirty-one chapters of Hebrew. It is true that he will feel that his knowledge is very shaky and somewhat chaotic. But let him now take up his grammar: we venture to say that it will have lost half its terrors, and this for the simple reason that the forms are now familiar and not the bugbears they were before.

If he will now devote two or three weeks to a steady examination of the Hebrew conjugations, he will readily master them and will never have any real difficulty with them again. At the same time there are certain points which demand sheer hard wrestling, for instance the chapter on the permutation of vowels, for principles are there involved which are alien to all the student has ever had to learn before, and this because it is an arbitrary system—not one which has developed according to the rules of language. It has to be learnt, and after its principles have been mastered let the student take a Hebrew Bible without points; two or three chapters of this, read aloud and slowly, will serve to crystallize his knowledge. Indeed the present writer may be allowed to remark that he has found that the best results were secured when, after reading two or three books of the Bible, the student was taken outside the Bible and introduced to such a book as Cooke's *North-Semitic Inscriptions*. The interest is at once aroused by the historical character of the materials there collected; to read them at all a student must have mastered the question of vocalization; to understand them he must work systematically and by the application of principles. We would guarantee the accuracy of the knowledge of any student if he had read carefully the Moabite Stone, for example, or the Siloam inscription. Facsimiles of these are easily obtainable and the decipherment of the archaic forms serves to stimulate the student's interest besides serving as an invaluable introduction to epigraphy.

And with Hebrew, as with any other language, the student plods wearily but perseveringly on, feeling his way as he goes, often discouraged by his apparently slow progress, when suddenly he awakes to the fact that he *possesses* the language. This may sound ridiculous, but we are confident that any one who so possesses a language will endorse what we say. And

when this moment arrives there are no more difficulties; words will of course have to be learnt, but there will be no more doubt about principles. It should not be forgotten, however, by the student who is preparing himself for the Licentiate that he will have to translate the Hebrew into Latin; hence he should practise himself in reading aloud in Hebrew and in rendering it, also aloud, into Latin. Nothing will so help a student to acquire the necessary familiarity with the two languages as the use of a Polyglot, and he can also "kill two birds", or rather three, "with one stone" if he keeps an eye upon the Septuagint translation in his Polyglot at the same time. Patient work alone will bring about the desired result; it is amazing how much ground the daily chapter will cover.

Finally, it is universally acknowledged, in theory at least, that we know no language till we can speak it and write it. Now no student can be expected to speak or write Hebrew with fluency, but he can do something in this way. He can learn small portions by heart, and if he does so he will be astonished at the command of the forms and of the turns of expression this will give him. It would be almost enough to commit to memory the "De Profundis". And it is the same with the Greek of the New Testament; a student who gets off by rote the Ave Maria or one of the Canticles, will know a great deal of New Testament Greek and, what is more to the point, will be able to use his knowledge. It is of interest in this connexion to note how St. Jerome learnt Hebrew; there were no Grammars in those days. Probably if the Saint had had access to one he would never have attained to the wonderful knowledge of the language which he constantly displays. In default of a Grammar, then, he induced a Jew, for a very considerable sum, to teach him. "I remember," he says almost pathetically, "that in order to understand this volume (Job), I paid a not inconsiderable sum for the services of a teacher, a native of Lydda, who was among the Hebrews reckoned to be in the front rank."[2] And he describes, almost with tears, the efforts he had to make to master the language. "When in my youth, after reading the flowery rhetoric of Quintilian and Tully, I entered on the vigorous study of this

[2] Praef. in Librum Job.

language, the expenditure of much time and energy barely enabled me to utter the puffing and hissing words; I seemed to be walking in a sort of underground chamber with a few scattered rays of light shining down upon me; and when at last I met with Daniel, such a sense of weariness came over me, that, in a fit of despair, I could have counted all my former toil as useless. But there was a certain Hebrew who encouraged me, and was for ever quoting for my benefit the saying 'Persistent labor conquers all things'; and so, conscious that among Hebrews I was only a smatterer, I once more began to study Chaldee. And to confess the truth, to this day I can read and understand Chaldee better than I can pronounce it." These words show us how important a thing St. Jerome conceived it to be able to speak the language; and though he sometimes, as here, speaks in a disparaging way of his powers, he at other times insists that he has a really good knowledge of it. "We have," he says in the above-quoted Preface, "some slight knowledge of Hebrew"—words which of course are to be taken in an ironical sense. Nothing, however, better shows the supreme command over the language which he possessed than the account he has left us of his mode of procedure when translating the Books of Tobias and Judith: "Inasmuch," he says, "as the Chaldee is closely allied to the Hebrew, I procured the help of the most skilful speaker of both languages I could find, and gave to the subject one day's hasty labor; my method was to express in Latin, with the aid of a secretary, whatever an interpreter expressed to me in Hebrew words." Surely this was a stupendous psychological feat!

Practice in writing Hebrew, too, will be of advantage. The student will find that if he will now and again take the pains to translate a few verses from the Revised Version into Hebrew he will probably improve his knowledge of the language. It was to the practice of translating classical English into classical Latin that Cardinal Newman attributed his power of writing both languages so well.

The next item on the Program is "the History of the Hebrews from Samuel to the Babylonian Captivity; also the Gospel-History and that of the Apostles down to the Roman Captivity of St. Paul."

We have already adverted to this portion of the Program when treating of the written examination. But it should be noted that it is one thing to write a paper on any particular period of Biblical History when one has time to think and has a Bible at hand and also a good concordance; it is quite another thing when you find yourself in the presence of an examining board, are naturally " dimidium tui ipsius " at such a moment, and, more than all, have no Bible to turn to for a hint. A great deal of memory-work is, then, required for the oral examination in Biblical History. The contents of the Books must be thoroughly known, precis of their historical data must be made, the history of the Kings must have been read in the light of the Prophets, both Major and Minor, and the chronological question must have been clearly grasped. We have known such questions to be asked, for instance, as the following: " Sketch the relations between Egypt and the Kings of Judah from David to the Captivity "; and the unhappy candidate was not allowed to give any merely general answer: he was pinned down to the precise dynasty and the precise period as far as it was known. It does not follow, of course, that he would have been rejected had he not known these details; but he was certainly expected to know a good deal about them. And though this may seem at first sight excessive, it is not really so. Such knowledge is imparted in our Board-Schools! Moreover, there are Manuals of Biblical History which cover all the ground, though here once more we must perforce lament the want of Catholic Manuals of the requisite kind. Two of the most useful books are now unfortunately out of date, viz. Geikie, *Hours with the Bible;* and Stanley, *The History of the Jewish Church.* They are out of date now simply because so much has been discovered since they were written.

With regard to the New Testament History, it may be said that it is question of a thorough knowledge of the text of the Gospels and the Acts. The life of our Lord, the journeys He made to and from the Holy City, the dates generally accepted for the commencement of His Ministry and for its close —these and similar self-evident points must be thoroughly got up. It is the same for the life of St. Paul; a student must be able to trace his missionary journeys, discuss his visits to

Jerusalem, know the probable dates assigned to the Epistles, their order and their contents. And as the student works away at these questions he will notice with joy that to master one question he has to study several and is thus covering a great deal of ground. He cannot, for instance, prepare his Special Introduction to the Acts without going into the question of St. Paul's journeys, but this latter point is one of the set questions in the Program, and, moreover, may almost be termed the key to the History of the Apostles which, as we have seen, is another set question. And it is the same all through the Program—one question thoroughly done means that several more are thereby at least half done.

The next feature in the Program is the oral examination on the Special Introduction to every book of the Bible. What we have said above concerning the oral examination in history may be applied here. The student has no book before him and hence must trust to his memory. He has not the least idea what Book may be set him. But whatever it is, he is supposed to be able to give its main divisions, discuss its authenticity, its date, and any other points which the particular Book may bring forward. Thus we have heard students asked to analyze the Book of Job and to discuss its authenticity, etc. And this, too, without a text! Yet it is not so hard as it might seem if only we have accustomed ourselves to read the Bible itself rather than books upon the Bible! The Introduction to Esdras and Nehemias is not an uncommon question, and it is certainly not an easy one; Professor Van Hoonacker, unfortunately for students, has excogitated a theory which the student is expected to know, at least in its broad lines. This question of the Special Introduction is undoubtedly the most heart-breaking of all those in the Program, and the student will often feel as St. Jerome felt with regard to the Chaldaic of the Book of Daniel. But it is also true that the labor involved in committing this mass of material to memory will amply repay the student in after years. He will find when he comes to sit in the Professor's chair that he has a grasp of the Bible, and a practical knowledge of its contents, which will stand him in good stead; it will enable him to illustrate one part of the Bible by another in a most felicitous way; and, after all, what is meant by "commenting" but bringing out the harmony and unity of the Book of Books?

There remains but one question more and it is a large one, for it embraces twelve "Select Questions of General Introduction". But nearly every one of these questions will have forced itself upon the attention of the student in his work of preparing the rest of the examination. With the exception of the first question, that namely on Inspiration, they are all straightforward and can be studied in numberless "Aids to the Bible" and also, if need be, in more profound treatises. But the question of Inspiration is a bugbear! There has been so much controversy on the subject, and a student so often has the feeling that he is treading on the very edge of the pit of heresy! The "Locus Classicus" is, of course, the Encyclical *Providentissimus Deus*. This the student must know thoroughly and he must be able to defend it. He must be prepared to give a definition of Inspiration and to analyze it. He is, of course, perfectly free to hold any view he likes on the point—any view, that is, which has not been condemned. It would be invidious here to mention particular treatises on the question, but the writer himself often wonders how any but an out-and-out "Thomist" can possibly explain the Encyclical.

### The Examination for the Doctorate.

Candidates who have passed the Licentiate successfully may present themselves for the Doctorate after the lapse of at least one year from that date. The Program for the Doctorate examination is as follows:

Ad Lauream.

de scripto.

Amplior quaedam dissertatio circa thesim aliquam graviorem ab ipso candidato de Commissionis assensu eligendam.

coram.

I. Dissertationis a Censoribus impugnandae defensio.
II. Exegesis unius ex sequentibus Novi Testamenti partibus a candidato deligendae atque pro arbitrio iudicum exponendae:
1. *Epistolae ad Romanos.*
2. *Epistolarum I et II ad Corinthios.*
3. *Epistolarum ad Thessalonicenses I et II et ad Galatas.*
4. *Epistolarum captivitatis et pastoralium.*
5. *Epistolae ad Hebraeos.*
6. *Epistolarum Catholicarum.*
7. *Apocalypsis.*

III. Exegesis ut supra alicuius ex infrascriptis Veteris Testamenti partibus:
1. *Genesis.*
2. *Exodi, Levitici et Numerorum.*
3. *Deuteronomii.*
4. *Iosue.*
5. *Iudicum et Ruth.*
6. *Librorum Paralipomenon, Esdrae et Nehemiae.*
7. *Iob.*
8. *Psalmorum.*
9. *Proverbiorum.*
10. *Ecclesiastae et Sapientiae.*
11. *Cantici Canticorum et Ecclesiastici.*
12. *Esther, Tobiae et Iudith.*
13. *Isaiae.*
14. *Ieremiae cum Lamentationibus et Baruch.*
15. *Ezechielis.*
16. *Danielis cum libris Machabaeorum.*
17. *Prophetarum minorum.*

IV.
1. *De Scholis exegeticis Alexandrina et Antiochena, ac de exegesi celebriorum Patrum Graecorum saec. IV et V.*
2. *De operibus exegeticis S. Hieronymi ceterorumque Patrum Latinorum saec. IV et V.*
3. *De origine et auctoritate textus Massoretici.*
4. *De versione Septuagintavirali et de aliis versionibus Vulgata antiquioribus, in crisi textuum adhibendis.*
5. *Vulgatae historia usque ad initium saec. VII, deque eiusdem authenticitate a Concilio Tridentino declarata.*

V. Peritia praeterea probanda erit in aliqua alia ex linguis praeter Hebraicam et Chaldaicam orientalibus, quarum usus in disciplinis biblicis maior est.

The most important feature in the examination is the Thesis which the candidate presents and which he has to defend publicly. When deciding to present himself for the Degree he must propose some subject upon which he feels that he can write a practical thesis. No suggestions are made as to the kind of subject which should be presented, but each candidate will have his own predilections. It is generally agreed that it is not well to present any of the essentially controverted themes, e. g. a candidate who proposed to write a thesis on the vexed question of Inspiration would probably be advised to take another subject. If, indeed, he were allowed to present it he would probably draw down upon his devoted head a most unenviable storm at the examination! A candidate will do well, then, to take the advice of the examiners on the subject of his thesis immediately after passing his Licentiate examination. The following theses have been presented by the four candidates who have up to now taken the Doctorate. "The Messianic Character of the Parables in the Book of Enoch";

"A Critical Study of the Alexandrian Additions to the Book of Proverbs"; "An Examination of the Apologetic Writings of St. Irenæus"; "The Date of the Composition of the Book of Deuteronomy".

This list may, perhaps, serve as a guide to other aspirants. The thesis must be printed, or at least type-written. Copies must be sent to the five members of the jury, and the candidate is advised to have other copies ready for any members of the Commission who may be in Rome at the time of the examination and who may wish to attend or to propose difficulties. According to the edition of the Program in French, the thesis as a general rule is to be written in Latin, but if a candidate wishes he can easily obtain leave to write it in some modern language.

At the same time that he proposes the subject of his thesis he must also state what Book or group of Books of the Old as well as of the New Testament he wishes to take up; a glance at the Program will show how the Books of the two Testaments are grouped. The examination is essentially on the original text of each book, and though he has already proved his competence with regard to Hebrew and Greek at the examination for the Licentiate, the examinee must expect to be asked grammatical and philological questions arising from the text proposed to him. The examination, however, is essentially an exegetical one and the candidate is expected to have a very full knowledge of his subject; he cannot complain if very difficult questions are put to him—provided always that they can fairly be said to arise from the text.

The next point in the Program, viz. No. IV, may be divided into two parts. Divisions 1 and 2 are concerned with Patrology, Nos. 3-5 deal with historical and textual criticism. Under the heading "Patrology" comes first of all the question of the exegetical schools of Alexandria and Antioch, and the student is expected to know something about the exegetical methods of the better-known Greek Fathers of the fourth and fifth centuries. In the second place come the Latin Fathers of the same period, and especially the exegetical work of St. Jerome. No. 3 is concerned with the existing Hebrew text of the Bible and is really a question of General Introduction. No. 4 falls upon the Septuagint version and those other ver-

sions anterior, in point of time, to the Vulgate, which are of importance in textual criticism; these are the Coptic, Syriac, and Old Latin versions. No. 5 is concerned with the history of the Vulgate version down to the beginning of the seventh century, and also with the Tridentine declaration of its authenticity.

The last point in the Program is perhaps somewhat ambiguously worded; at any rate the student must not take the words "Peritia probanda erit" as though they meant that only a smattering of some other Oriental language besides Hebrew and Chaldaic was required. A good sound knowledge, though not a specialist's knowledge, is called for. The languages admissible are Old Egyptian, Coptic, Assyrian, Syriac, Arabic, and Ethiopic. Some definite book or books in the language chosen must be presented—a notable portion, for example, of some version of the Bible, e. g. the Pentateuch or the Gospels and Acts.

The actual examination is a serious matter. It is divided into two distinct parts, the preliminary and the solemn. The preliminary portion takes place in the morning and lasts from two hours and a half to three hours. Proceedings open with the examination in the Oriental language which the candidate has chosen. This may continue for half an hour or thereabouts. The examinee is expected to be able to read the language fluently, to translate it into Latin, to parse the forms, and to discuss syntactical questions. Then follows the examination on the Old Testament Book or Group of Books. This also lasts half an hour or a little more. A quarter of an hour's rest is then given, followed by half-an-hour's examination of the New Testament Book. Both these examinations are searching and a candidate must be really well up in his subject. Then follow the Patrology and the history of the Versions as indicated above. Of course all is in Latin and a candidate must try to perfect himself in speaking this language, for if he stumbles for words and is guilty of repeated solecisms he gives a bad impression and also hampers himself. Talking Latin aloud to oneself will often prove a real aid to acquiring a tolerable proficiency; better still if two can talk it together.

If the result of the preliminary examination is satisfactory, the examinee is told that he is to present himself again at the

Vatican—all the examinations take place in the rooms off the Cortile di San Damaso—at a specified hour in the afternoon when he will be informed as to the subject on which he is to give a lecture or class. For this he is allowed one hour's preparation. The subject of this lecture is chosen either from the Old Testament or New Testament Books presented by the candidate, or from the section of the Program numbered IV, but not from the thesis which the candidate has sent in nor from the Oriental language which he has taken up. His lecture is supposed to last about fifteen or twenty minutes; he should try to make it as much as possible like a formal lecture such as he would give in class. It must not be oratorical, but should consist of a brief exposé of the question at issue, with an examination—necessarily very brief—of the difficulties occurring in the matter. Questions are then put which are meant to test the reality of the knowledge shown, and the candidate should try to answer these much as he would do if students were putting difficulties to him in class. For the preparation of this lecture it appears usual to allow the use of any notes which the student may have; it would, presumably, not be permitted to have commentaries and such-like at hand.

On the following afternoon comes the second portion of the solemn examination, viz. the defence of the Thesis sent in by the candidate. This is a very formal function. The Cardinal President of the Biblical Commission attends in state and the Commissioners wear their official robes. There is usually an immense crowd of students from the various Colleges and the examinee may well be excused if he feels nervous. When all are seated he reads aloud a résumé in Latin of his thesis; this should not take long, some twenty minutes at the most. Three of the examiners then proceed in turn to attack the doctrine exposed. The examinee should, for clearness sake, repeat the arguments briefly and then analyze them as shortly as possible. There seems to be no definite time assigned during which these objections can be put, but it is hardly likely that they would be continued beyond two hours.

The Cardinal President then retires with the body of Commissioners and they consult as to the merits of the candidate. This is a trying time for the latter; and if he has reason to

suspect that he has not done too well he feels in an unenviable frame of mind. However the President soon sweeps into the Hall once more and all doubts, whether for good or for ill, are set at rest.

These examinations, then, are really serious. They demand solid work from those who would gain the coveted Degrees. No mere tyro need attempt them; nor need anyone think that because he has been a professor he can therefore "sail through" the Licentiate and the Doctorate. We have endeavored to put before our readers a just picture of what is required; we have not minimized the difficulties, nor, on the other hand, have we exaggerated them. Our object throughout these two papers has been twofold. In the first place there are many, both in the Church and outside it, who are inclined to ridicule the examinations, the members of the Commission, and the two Écoles Bibliques. To such cavilers we would say: Try the examination yourselves, and if you "sail through it" without difficulty, we shall be much surprised. And in the second place there are many Biblical students—and it is especially for these we have written—who would like to present themselves for examination but—"omne ignotum pro magnifico". Such students will, we trust, gather from the foregoing pages two things: first that the examination will require serious preparation, and secondly that the preparation demanded will prove an invaluable asset to them as future Biblical professors. How often we are told that the Biblical courses in our Seminaries are neglected and that fully equipped Professors are hard to find! The remedy is at hand. Encourage students to prepare themselves for these Degrees, and in order to fit them for the work send them to one of the Écoles Bibliques where alone they can obtain adequate training.

HUGH POPE, O.P.

*Rome, Italy.*

## A POET-BISHOP OF PORTO RICO.

AT the period of the discovery of America, Spain was advancing rapidly toward the golden age of her literature. The influence of the Italian Renaissance was beginning to make itself felt in letters, if not in the arts, and, though the old Castilian school still existed in history and poetry, there was a change in the air. The medieval chronicle was soon to surrender its rights to a new form of history, more worthy of the name, under the auspices of such writers as Zurita, Mendoza, and Mariana, and, though not without a struggle, the old style of Castilian versification was to yield to the Italian metre, through the influence of Boseau, and Garcilaso de la Vega. With Garcilaso the brilliant period of Castilian literature began that was to culminate in the glorious triumvirate of Cervantes, Lope de Vega, and Calderon.

When Garcilaso was born, eleven years had passed since the landing of Columbus in America, and when he died, the wonderful races of Mexico and Peru had been met and conquered. It was a period of great excitement, when a horde of adventurers were crossing the ocean in quest of gold. Yet in the midst of fierce passions, men and women found time to cultivate the muses. The first strains of the American lyre come to us with the feeble and indistinct sounds of the dawn. We hear them in the West Indies, in the songs of a consecrated virgin of Santo Domingo, Sister Leonora de Ovando, the first female poet of America, and of Francisco Tortado, and Doña Elvira de Mendoza in the same island. In the heart of the Cordilleras, when Santa Fé de Bogotá was in its cradle, the *conquistador,* Quesada, employed his leisure moments in discussing the merits of the Castilian metre, and the one-time soldier, Castellanos, now a priest in remote Tunja, might relate in verse the exploits of his countrymen. It was especially in Mexico that the muses flourished, in that Mexico where works had been printed since 1535, and where a few years later a university arose with such brilliant professors as Fray Alfonso de Vera Cruz of the Augustinian Order, and the secular priest, Cervantes Lalazar. The *Dialogues* of Lalazar, and his *Tumulo Imperial,* in which the obsequies of Charles V are described, as they took place, in *San José de Naturales,*

give us a splendid idea of the culture and of the literary society of the Mexico of those days, more than half a century before the Pilgrims landed on Plymouth Rock.

*Certamenes* or poetical competitions were the order of the day, and many a writer struggled for the laurel wreath. In one of these, held in 1585, in the presence of the Archbishop, Don Pedro Moya y Contreras, and of six bishops who had gathered from other dioceses to attend the third Mexican Council, the prize was won by a youth of seventeen. This youth was destined to rank as one of the foremost poets of the New World, to become, according to the estimate of Menendez y Pelayo, the most American of American poetic writers, though a native of Spain, and to occupy an honorable position in the history of Spanish literature. His name was Bernardo de Valbuena. The Spanish Academy deplores the fact that so little is known of his life. Although every detail is written concerning those boisterous conquerors who were frequently more injurious than beneficial to humanity, obscurity is too often the fate of literary men. Born at Valdepeñas in Spain in 1568, Valbuena must have come early to America, for we find him pursuing his studies in a Mexican college. There he soon felt the literary influence of his day. Remember that the youth of Valbuena falls into the most brilliant period of literature in the Peninsula. Diego Hurtado de Mendoza, the author of *Lazarillo de Tormes,* was still alive, and Cervantes and Lope de Vega were mounting to fame. Their works were eagerly read in Mexico and in Peru, and their influence was strongly felt. Not only were the works of the Spanish poets brought to America, but some of the great writers paid a visit to the New World. It was in America, on a long and difficult journey from Peru to Mexico, that Diego Mejia began and finished amid many difficulties his translation of the *Heroidas* of Ovid, the best translation of that poet in the Spanish language. Juan de la Cueva also visited Mexico, leaving in verse a description of the capital city as he found it. The author of the *Picaroon Guzman de Alfarache,* one of the most typical of the Spanish picaresque novels, Lucas Alaman, died in Mexico. The great dramatist, Ruiz de Alarcon y Mendoza, who soon transferred his labors to Spain, was also a contemporary of Valbuena. It was amid such influences that Ber-

nardo de Valbuena spent his youth in Mexico, and it is therefore no wonder that a man of his poetic temperament and genius should, at an early period of his life, have succumbed to the charms of the muse. Yet his studies in a lighter vein did not hinder his studies in theology in which he took the degree of Bachelor, and later that of Doctor at Siguenza in his native land. At what precise period he entered the ecclesiastical state I am unable to affirm with certainty, but at the age of thirty-nine we find him a priest in Jamaica.

There were at that time many influences for good in Spanish America. Religious men of various orders, such as the Franciscans, Dominicans, Augustinians, and Jesuits, were giving great edification by their virtues and by their writings, and the churches of New Spain had been edified by zealous bishops like Marroquin of Guatemala, who was a secular ecclesiastic. A considerable number of men, like Cervantes, Lalazar, Juan de Castellanos, and Archbishop Ugarte of Lima, had embraced the priesthood late in life, after distinguishing themselves as laymen in war, in letters, or in the law. Some of these, like Ugarte, acquired great fame for virtue. In the absence of more accurate data, it is safe to assume that the talents and the reputation for virtue in Bernardo de Valbuena must have influenced the authorities when they promoted him to the episcopal dignity.

The see of San Juan de Puerto Rico is one of the oldest in America. It had been established shortly after the discovery of the New World, and its early history may be gathered from such works as those of Las Casas and Juan Diez de la Callé. The latter in his *Memorial y Noticias Sacras* gives the list of the bishops of Porto Rico from Alonso Manso, the first to occupy the see, to the Trinitarian Friar, Damian Lopez de Aro who became bishop in 1643. The immediate predecessor of Valbuena was Domingo Cano, a Dominican, who resigned in 1619, even before he had received his bull of appointment. The see of Puerto Rico was more than a century old when our poet ascended its pontifical throne in 1620. He was then over fifty years of age, and his career was drawing to a close, for he lived only seven years longer. These seven years fell in troubled times, for during the period of his administration the island was attacked by a combined English and Dutch

fleet, great suffering being thereby occasioned. During these few years the good bishop distinguished himself as a zealous pastor, visiting the various parts of his diocese and convening a synod in 1624, the second that had been held in Porto Rico. One or two years previously, he had taken part in the provincial council of Santo Domingo. Bishop Valbuena died at five o'clock in the afternoon of 11 October, 1627.

The last years of his life belong to the ecclesiastical history of Porto Rico, but his whole life is the common property of Spain and of the world. He must have continued his labors to the end, for his last work *El Bernardo* was published while he lived in Porto Rico. He wrote a large number of works, many of which have disappeared. When we take into consideration the fact that at that early date printing in America was only in its infancy, it is a wonder that so many works have been preserved. The art was introduced into Mexico in 1535, and fifty years passed before another typographical centre was established in America, when the press began operations in Lima. Hence it was that most authors were obliged to take their works to Europe for printing, that a large number of writings remained for centuries in manuscript, and that many of them have vanished completely.

Among the published works of Valbuena, three are best known. The first, *La Grandeza Mexicana*—the Greatness of Mexico—composed in eight cantos, serves to increase our knowledge of Mexico as it existed in the first century of Spanish colonization in America. This poem must be read with the historians, and with the dialogues of Lalazar. It was written as a letter to Doña Isabel de Tobar y Guzman, and at her request that she might be better acquainted with the capital she expected soon to visit. This illustrious lady, whom the author praises very highly in the prologue of his work, became a nun in the Convent of San Lorenzo.

The second work of Valbuena is characteristic of a form of literature then in vogue in the Peninsula, the Pastoral, and it is the most prominent, if not the only one, of its kind in Spanish America. Unlike the *Grandeza Mexicana,* it drew its inspiration from across the seas. Written several years before the author was raised to the episcopal dignity, it first appeared in print at Madrid in 1608. At the time when Valbuena wrote,

a form of poetic composition, which was to obtain a certain popularity, had been introduced into Spain from Italy, through Portugal. I refer to the Pastoral in which prose and poetry alternate. The name was borrowed from the principal personages, shepherds and shepherdesses figuring in it. It is evident that such poetry was suggested by peoms like Virgil's Eclogues and Bucolics, at a time when everything classical was in vogue. The personages are thoroughly idealized, as their conversation rises above what one might naturally expect from their station in life. In the Pastorals, pagan mythology is strangely mingled with Christianity, while contemporary adventures often figure under the forms of ancient pastoral life. The *Arcadia* of Sannazaro, translated into Spanish in 1547, is one of the most prominent examples of this species of verse. Prose Pastorals were introduced from Portugal into Spain by George of Montemayor, the author of *Diana enamorada,* a favorite work of Cervantes, who also tried his hand at this kind of verse in his famous *Galatea.* Lope de Vega, the most prolific and versatile poet of ancient or modern times, has also given us a pastoral in his *Arcadia,* choosing the same title as Sannazaro. Valbuena's work must be traced to the same sources as those of Cervantes and Lope. It bears the title *Siglo de Oro en las Selvas de Erifile,* or "The Golden Age in the Woods of Erifile." Erifile, the scene of this pastoral fiction, is a natural fountain on the banks of the Guadiana. There the characters in the work, in which prose succeeds alternately to poetry, hold their discourses in a series of eclogues. The *Siglo de Oro,* like most compositions of the time, breathes the spirit of the Renaissance and of mythology.

The third poem of our author and the last published, bears the title *El Bernardo,* or "The Victory of Roncesvalles". As the title indicates, the poet again turned for his inspiration to the Old World, and this time to the early days of Castilian chivalry, when the reconstruction of the Spanish monarchies had begun, and Christian knights were forcing back the waves of a Moorish invasion that had threatened to submerge Christianity. This poem has been regarded as Valbuena's best. His powers of description are of a high order. Quintana observes that herein he was almost equal to Ariosto.

As it is my purpose in this paper merely to draw attention

to a poet famous in the history of Spanish American literature, who also wore the mitre in a Western island that has passed from Spain to the United States, and whose last successor is an American, I will content myself with this sketch and make no attempt to analyze his poems.

To those desirous of further acquaintance with Bishop Valbuena, I will say that outside of the few current histories of Spanish literature that we have in our language, like George Ticknor's monumental work and a more recent one by Fitzmaurice Kelley, little will be found in English regarding Valbuena. One must look for more information in this regard to the introduction to his *Siglo de Oro,* reprinted in the early part of the last century by the Spanish Academy, and to such writings as the introduction by Menendez y Pelayo to the *Antologia de Poetas Hispano-Americanos.* With the Academia, we regret that so little is known of the writer; but the works that have survived him will immortalize the name of Bernardo de Valbuena, the Poet-Bishop of Porto Rico.

CHARLES WARREN CURRIER.

*Washington, D. C.*

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## BELFRY, VANE, AND STEEPLE.

ONE has to be acquainted with England to know that there alone has bell ringing attained to an art. To those who hear the swell and cadence of the bells—as it floats across moor and meadow, hill and dale—the music has a hallowing influence. It at once puts the hearers into a reflective train of thought. It is a call to prayer or praise. But the history of church-bell ringing has both its bright and sordid side; and we shall have occasion to refer to this twofold aspect of the subject.

### THE "RINGING CHAMBER".

Unlock a door in the angle of the hoary and often ivy-mantled tower of an old English parish church, and ascend in corkscrew fashion the narrow, dusty, and ill-lit stairs until a faint glimmer of light illumines the darkness. Gradually the light increases until we come to a low door through which a large, lofty, and gloomy apartment is reached. This is the

"ringing chamber". As we enter, a loud, sharp, metallic, creaking noise arrests our attention; and the heavy, hoary works of the clock are discerned in the dim light. The great tower clock is about to strike, and for some minutes is preparing itself for the alarming event. Dangling from the ceiling are the ropes from the belfry. On the floor stands an aged carved oak settle for the use of the ringers; and an ancient, iron-bound, highly-ornamented chest. Opening the latter, we find it full of old, cobwebbed, dusty, and disused parish-rate, tenure, and other books, with old banners (of St. George and the Union Jack) rolled up and laid on top.

Affixed to the walls of the ringing chamber are the "peal boards", recording the achievements of former ringers, and the rules (in rhyme) relating to ringers:

> He that a bell doth overthrow,
> Shall twopence pay before he go;
> And he that rings with spur or hat
> Shall fourpence pay, be sure of that:
> And if these orders he refuse,
> No less than sixpence will excuse.

### THE BELFRY.

In the corner of the ringing chamber is a well-worn ladder, ascending which, and passing through the trap-door—the wind whistling through the louvres and well-nigh taking our hat and breath away—we reach the belfry. A sudden and loud dong alarms us, but our nerves regain their equilibrium as we realize that it is only:

> The crazy old church clock
> And the bewildered chimes.

### RINGERS' PITCHERS.

It is not altogether surprising that the ringers sometimes conducted themselves in a somewhat free and easy manner in the ringing chamber, when (as was general) it was shut off from the body of the church by a screen of boards against which the west gallery was erected. The ringing chamber was then so separated from the worship part of the church that it ceased often to be regarded as pertaining to it, or as being included within its sacred area. Accordingly, the ringers conducted themselves much as they pleased. They puffed their pipes, broached their barrel of beer, sketched each other

(never in too complimentary a style!) on the boards and walls, wrote scurrilous verses on the screen, played practical jokes on each other; and sometimes even introduced buffoonery and games.

The old-time belfry laws were a fruitful source of fines; and the money so obtained was generally spent in ale. The ringers' pitchers were by no means uncommon, and some were curious examples of the potters' art. These ale-jugs still remain in some of the old English parishes and are forcible evidence that the ringers regaled themselves in the ringing chamber—not, let us hope, always unwisely, even if well!

Hadleigh, in Suffolk, still retains such a pitcher. It is made of brown-glazed earthenware and holds sixteen quarts. The inscription—rudely indented, apparently with a chisel when the clay was soft—bears the names of the eight ringers and these lines:

> If you love me, doe not lend me;
> Euse me often and keep me clenly;
> Fill me full, or not at all,
> If it be 'Strong', and not with 'Small'.

At Hinderclay, also in Suffolk, a ringers' pitcher is still preserved in the church tower. In form and size it is similar to that at Hadleigh. It is thus inscribed:

> From London I was sent,
> As plainly doth appear:
> It was with this intent—
> To be filled with "Strong-beer".
> Pray remember the pitcher when empty!

A ringers' pitcher in the closet of the steeple of St. Peter's, Mancroft, Norwich, holds thirty-five pints; and that at Beccles, Suffolk, will contain six gallons, less one pint.

A fine old relic of bygone days has recently been discovered in Clare parish church, England, known as the ringer's jug or pitcher. There are only four of these ancient jugs in England, of which this is one. This remarkable jug has two handles, and on a slightly raised plinth, nearly level with the lowest part of the handle, is a crown in faint relief. Under and almost touching it, is represented a bell in larger proportion and bolder relief, on which is impressed the words: *Campane sonant canore.* Beneath the clapper are the words

"Clare Ringers, 1729". At the base there is a tap to draw off the beer, as there is no spout or lip. The jug holds seventeen quarts, and on special ringing days it was carried about by the ringers, who asked for contributions to fill it. When it had completed its century in 1829, the landlord of the Bell Inn gratuitously filled it as a treat to the ringers, who at that time made the inn their place of meeting. It was the custom to exhibit this jug in the town on special ringing days, but this usage has since been discontinued. This jug has now found a resting-place in a very handsome oak-case with glass sides, presented by the Lady Malcolm of Polttalloch, of Barnadiston Hall, Haverhill, in Suffolk.

### RINGERS' RULES.

Reference has already been made to the peal-boards which adorned the walls of the ringing-chamber and contained the rules. As these ringers' rules were both quaint and stringent we will mention them in detail. The three following versions are from three different parts of England and must suffice as representative of those once so general all over the country.

At Hathersage, Derbyshire, the ringers' rules (or laws of the belfry) date back to 1660, when the accession of Charles II brought in the much-welcomed Restoration:

You gentlemen that here wish to ring,
See that these Laws you keep in everything;
Or else be sure you must without delay,
The penalty thereof to the Ringers pay.

First, when you do into the bell-house come,
Look if the Ringers have convenient room;
For if you do be an hindrance unto them,
Fourpence you forfeit unto these gentlemen.

Next, if you do here intend to "ring",
With hat or spur, do not touch a string;
For if you do, your forfeit is for that,
Just fourpence down to pay, or lose your hat.

If you a bell turn over, without delay,
Fourpence unto the Ringers you must pay;
Or if you strike, misscall, or do abuse,
You must pay fourpence for the Ringer's use.

For every oath here sworn, ere you go hence,
Unto the poor, then, you must pay twelvepence;
And if you desire to be enrolled
A Ringer here, these words keep and hold!

But whoso doth these orders disobey,
Unto the stocks we will take him straightway,
There to remain until he be willing
To pay his forfeit and the clerk a shilling.

The next instance is that of the ringers' rules at St. Peter's, Shaftesbury, Dorset. They are of interest as showing in what high regard the ringers held both their bells and their art:

What music is there that compar'd may be
To well-tuned bells' enchanting melody?
Breaking with their sweet sounds the willing air,
They, in the list'ning ear, the soul ensnare,
When bells ring round, and in order be,
They do denote how neighbours should agree;
But if they "clam", the harsh sound spoils the sport,
And 'tis like women keeping Dover Court.
Of all the music that is played, or sung,
There's none like bells, if they are well rung.
Then ring your bell—well if you can,
Silence is best for every man;
In your "ringing" make no demur,
Pull off your hat, your belt, and spur;
And if your bell you "overset",
The ringers' fee you must expect!
Fourpence you are to pay for that.
But that if you do swear or curse,
Twelvepence is due; pull out your purse;
Our laws are old, they are not new;
Both Clerk and Ringers claim their due.

Whereas the belfry laws in prose or verse were for regulating the conduct of the ringer and visitor, we find that some of these rules—many of which are extremely curious—appear framed as a ready means of obtaining money (in fines) to be spent in beer. In bygone times there would seem to have been in some cases a close connexion between the belfry and the cellar. One can scarcely be surprised at this, if we realize what prolonged, arduous, and precise work good bell-ringing involves. The following lines are but too conclusive evidence that in some instances the belfry did witness occasional scenes of Bacchanalian festivity: they are from the belfry of Dunster parish church, in Somerset:

You that in ringing doth delight,
  Be pleased to draw near;
These Articles you must observe
  If you mean to ring here.

And first, if any overturn
  A bell, as that he may,
He forthwith for that only fault
  In beer shall sixpence pay.

If anyone shall curse or swear
When come within the door,
He then shall forfeit for that fault
As mentioned before.

If anyone shall wear his hat
When he is ringing here,
He straightway then shall sixpence pay
In cyder or in beer.

If anyone these Articles
Refuseth to obey,
Let him have nine strokes of the rope,
And so depart away.

## Inscriptions on Bells.

Inscriptions on church bells are very common. Often they are in English, but a Latin inscription is more general on the older bells. At Alkborough a bell which is believed to belong to the early part of the fourteenth century bears the inscription:

Jesu For Yi Moder Sake Save All
Ye Sauls That Me Gart Make.
Amen.

An early sixteenth century bell at Semperingham carries the following very useful advice: "Be Not Ouer Busie".

Benniworth possesses a bell that merely records the year in which it was made: "Anno Domini 1577". It is by no means an uncommon thing to find only a date upon the bell. Not a few of them bear the names of the churchwardens for the time being, or the name of the donor of the bell or bells. Medieval bells have many curious inscriptions, recording the name of the donor and the founder, together with heraldic and other devices. The inscriptions are often in the first person, the bell being supposed to utter the sentiment as it sends forth its sound.

A study of the inscriptions on bells is full of interest. The earliest are simple dedications of the bell to our Lord, or to some saint. The principal inscriptions of this class are: "Jesus"; "Jesus Nazarenus Rex Judeorum"; "Sit nomen IHC benedictum"; "Sum Rosa Pulsata Mundi Maria Vocata"; "Sum Virgo Sancta Maria". The invocation "Ora pro nobis" very frequently is inscribed on bells, followed by the name of some saint; and almost every important saint in the calendar is duly honored in some bell inscription.

Names of benefactors often find a permanent memorial on the bells they gave. There is an instance of this at Binstead, Hampshire, where a bell records:

> Doctor Nicholas gave five pound
> To help cast this peal tuneable and sound.

Another bell in the same tower immortalizes the name of the famous Berkshire bell founders, the Knight family:

> Samuel Knight made this ring
> In Binstead steeple for to ding.

At Badgworth, Gloucestershire, a bell that has been recast eulogizes its new founder at the expense of its original maker:

> Badgworth ringers they are mad,
> Because Rigbe made me bad;
> But Abel Rudhall you may see
> Hath made me better than Rigbe.

Some bells are very self-complacent in their inscriptions. One makes the declaration:

> If you have a judicious ear,
> You'll own my voice is sweet and clear.

Another asserts:

> My treble voice
> Makes hearts rejoice.

Not a few bells moralize in their inscriptions. Bakewell, Derbyshire, has a peal of eight bells, and each bears a very different kind of inscription:

*The Second Bell:* Mankind, like us, too oft are found
Possess'd of nought but empty sound.

*The Seventh Bell:* Would men, like us, join and agree
They'd live in tuneful harmony.

*The Eighth Bell:* Possess'd of deep sonorous tone
This Belfry King sits on his throne;
And when the merry bells go round,
Adds to and mellows ev'ry sound;
So in a just and well-pois'd State,
Where all degrees possess due weight,
One greater pow'r, one greater tone,
Is ceded to improve their own.

Beyond their primary purpose of providing places for public worship and religious instruction, the old parish churches of England were in medieval and feudal times commonly

used for various secular purposes. It is not to be wondered at then that the bells also took after the character of their church. Overwhelming evidence of this is to be met with in the old church accounts and church-bell inscriptions. Was there cause for national rejoicing? The bells sounded forth the sentiments of the people; were it for national loyalty, victory, or safety. The church bells were always rung on joyous occasions; hence inscriptions expressive of thankfulness and praise were appropriate and are often to be met with, as: "Laus et Gloria Deo", "Laus Deo: Gratia Benefactoribus", "Alleluja", "Praise God". Of Victory, as in the case of the sixth bell at Bakewell:

> When vict'ry crowns the public weal
> With glee we give the merry peal.

The bell at Ashover, Derbyshire, was recast with this inscription: "This old bell rung the downfall of Buonaparte and broke, April 1814." In some parts of England the bells were rung on the fifth of August to commemorate the escape of James I from the Gowrie plot.

Not merely at seasons of national rejoicing did the church bells sound forth their merry peal, but also on occasion of local thanksgiving or interest, such as the birth of an heir to the local estate; the completion of the ingathering of the fruits of the earth, and the "Harvest Home"; the annual fair; or a local cock-fight, when a "long-main" had been won. Indeed, church bells were sometimes rung even for successful race horses as is shown by the accounts of St. Edmund's, Salisbury: "1646. Ringing the race-day, that the Earl of Pembroke his horse winne the cuppe—V^sh."

Church bells were often rung in honor of winning cocks. Kings frequently attended these battles. Henry VIII encouraged this form of sport, and James I much enjoyed it. Cromwell prohibited it in 1658. But no sooner had Charles II ascended the throne than it was revived and under royal patronage became a popular diversion for years after the Restoration. These cock-fights were fought in most unexpected places. The parish register of Hemingborough, Yorkshire, contains this entry: "Feb. 2, 1661. Upon fastene-day last they came with their cocks to the church, and faught them in the church

—namely Thos. Middleton, of Cliff, John Coats, Ed. Widhouse, and John Batley."

Repeated attempts were made to put down this barbarous pastime, but it was not successfully prohibited until the year 1849.

In fact, multitudinous were the offices of the old English church bells. They were not confined to ecclesiastical functions; but did duty as alarms, business clocks, calendars, advertisements, and sign-posts. They aroused the slumbering swain to his early employment, guided the wayfarer toward his destination, warned tradesmen it was time to close their shops, summoned merchants to market, sounded the outbreak of a fire, and reminded housewives it was time to prepare the mid-day meal. In short, they entered heart and tongue into the interests and feelings of the people. A bell at Coventry, dated 1675, states:

> I ring at Six to let men know
> When to and fro' their work to go.

At St. Ives a bell bears the inscription: "Arise, and go about your business." At Epworth a bell is rung at 6 A. M., 12 noon, and 6 P. M., to call the laborers to work, to dinner, and to rest. At a period when clocks had not become general and anterior to the invention of steam "hooters", it was a matter of consequence that the steady sequence of the morning bell should not be broken, and the hour of its ringing regular. To guard against such a mishap the Articles of Faversham directed the sexton to "lye in the church steeple", so as to be at his post at the proper time. And who will deny that the sound of the church bell is not preferable to the shrill shriek of the steam whistle, or howl of the hooter?

At Culworth the tenor bell is sounded in the case of a fire. This was the general custom of summoning neighbors to help in extinguishing the outbreak of fire. A bell at Sherbourne bears the inscription:

> Lord, quench this furious flame:
> Arise, run, help put out the same.

The bells of Bow Church, London, are among the best known in England, and they figure in the legendary lore and civic life of the Metropolis. The story of Dick Whittington

has made Bow Bells sufficiently familiar. But it is not generally known that in 1469 (Edward IV's reign) an order was given by the Court of the Common Council for Bow Bell to be rung nightly at 9 P. M. Nine was the recognized hour for tradesmen to shut their shops. The clerk whose duty it was to ring this bell, being unpunctual in his habits, the irregular performance of this duty disappointed the toil-worn apprentices, who thus addressed him:

Clerk of Bow bell,
With thy yellow locks,
For thy late ringing
Thy head shall have knocks.

The clerk's reply was:

Children of Cheape,
Hold you all still,
For you shall hear Bow bell
Ring at your will.

Much is now said and written about "physical salvation". How to keep "fit" never becomes a serious problem until a man begins to "read-up" the subject. Left to his own devices he often does keep "fit" by direct and simple methods, and bothers no more about it; but when he takes up the matter scientifically the position becomes more complex, and he grows fat and flaccid while studying it. There is in the North of England a rector who does not read about "fitness", but simply secures it. One Sunday morning, not half a dozen years ago, a man and his family were driving from a distance to church and saw a dark figure bobbing along ahead. On overtaking it, they found to their surprise that it was the rector, posting along the road as if he were catching a train. The man with the phaeton pulled up, invited his clergyman to jump in, and expostulated with him for hurrying so. "Not for worlds, thank you, my kind friend," answered the rector. "This is my only way of keeping fit. I am inclined to put on flesh!" So saying, he hopped over a five-barred gate and sprinted away over a ploughed field. When the solicitous parishioner entered the church there was his rector pulling away lustily at the church bell rope.

## STEEPLES.

It has been sometimes stated that the shape of the steeple has an ethical origin and meaning, the idea being that it should emulate the beholder to look and aspire toward heaven. There may be some truth in this theory; for, when one beholds the steeples of the churches in our great cities towering over the tops of all the other high buildings, or views the spire of some country church losing itself in the clouds as one looks over the intervening meadows and the distant village, the thoughts are involuntarily transported to the realm beyond space and to subjects and things heavenly. Another theory that the writer would diffidently suggest as a possible origin of the fashion in steeples is that the early architects of the spire were moved by a recollection of that passage: "Ye are the light of the world: a city set on a hill cannot be hid." It is certainly significant that in most cases where there is an eminence near, the church has been built on the hill, even when often the village was in the valley.

A comparison of the heights of various spires and of spires compared with the principal monuments of the world is of interest. The cathedral of Cologne has the highest spire, 511 feet; whereas the Eiffel Tower, France, 984 feet, is the loftiest building in the world; and the Washington Monument is said to come next with 550 feet. So that the loftiest ecclesiastical building—the spire of Cologne—is the third highest structure in the world. Rouen Cathedral is 482 feet; St. Stephen's Cathedral, Vienna, 470 feet; Strasbourg Cathedral, 468 feet; the great pyramid, 450 feet; St. Peter's, Rome, 448. The tallest spire in England is that of Salisbury Cathedral, 404 feet. St. Paul's, London, is 365 feet; St. Patrick's Cathedral, New York, but 328 feet; and Canterbury Cathedral, England, only 235 feet.

## STEEPLE RHYMES.

Quite a fair proportion of parishes in the British Isles possess steeple rhymes. These are not very poetical and often are far from complimentary to places and people. They are, at all events, not a little curious. A rhyme respecting the parish of Kinkell, Stathearn, runs as follows:

Was there e'er sic a parish, a parish, a parish,
Was there e'er sic a parish as that o' Kinkell?
They've hangit the minister, drowned the precentor,
Dang down the steeple, and drucken the bell.

The circumstances that gave birth to this rhyme were that the minister had been hanged, the precentor drowned in attempting to cross the Earn from the neighboring parish of Trinity Gask, the steeple had been taken down, and the bell sold to the parish of Cockpen, near Edinburgh.

The Carlow rhyme is of interest, as it refers to two branches of local trade that have long disappeared:

Low town and high steeple,
Proud folk, beggarly people,
Carlow spurs and Tullow garters.

Respecting Boston, Lincolnshire, the question is put and answered thus:

Boston! Boston!
What hast thou to boast on?
High steeple, proud people,
And shoals that souls are lost on.

The following refers to four churches in the same county (Lincolnshire):

Gosberton church is very high;
Surfleet church is all awry;
Pinchbeck church is in a hole,
And Spalding church is big with foal.

The parish church of Paull, Yorkshire, is situated on a commanding eminence and stands by itself, about a quarter of a mile from the village; which circumstance has given rise to the following distich:

High Paull, and Low Paull, and Paull Holme,
There was never a fair maid married at Paull Town.

## VANES.

How few, when studying the architecture of old churches, castles, and houses, think to give careful attention to the vane; and yet it is often a subject of interest and not infrequently a thing of beauty: generally telling a history and sometimes exhibiting skilled workmanship of design.

When the vane was invented, or first came into use, is uncertain; but it belongs to remote times without a doubt.

On the stately towers of the castles (and mansions) of the titled and great, the vane is frequently in the shape of a banner. On the towers and steeples of churches the cock is the most familiar form; hence the synonym "weather-cock". It is believed that the male of the barn-door fowl was first employed for this purpose as a representation of vigilance to be emulated by the clergy. But may it not equally have been employed to remind parishioners of the dreadful denial and bitter repentance of St. Peter; and to impress upon them the danger of self-complacency and over-assuredness; to bring home to them the words of St. Paul to the Corinthians: "Wherefore let him that thinketh he standeth take heed lest he fall"?

The cock is not, however, by any means the only form of vane that surmounts the towers and steeples of our churches. Most churches are dedicated to some particular saint; and we should expect the emblem of that especial patron saint to be alike the most natural and fitting form for the vane. Hence we find the vane of St. Peter's, Cornhill, London, is in the form of a golden key; that of St. Laurence, Bishopstone, Herefordshire, was in the form of a gridiron; while that at St. Laurence, Norwich, is also a gridiron, but with the holy martyr across its bars; at Filey, Yorkshire—once a small fishing village—the vane of the parish church is the model of a fish.

On the ancient and disused bridge-chapel at Bradford-on-Avon, the vane takes the form of a gudgeon, the emblem of St. Nicholas, to whom the chantry was dedicated. In later times, this chapel was used as a "lock-up", so those who had been imprisoned on the bridge were said to have been "under fish and over water"; and the people of Bradford-on-Avon are familiarly spoken of as "Bradford gudgeons". The fish was, as is well known, a very common symbol in early Christian art. In the catacombs at Rome, which contain our earliest Christian monuments, we find representations of the fish frequently figured.

At Ludlow the vane is an arrow. The north transept of the church is called the "Fletcher's Chancel", and on the gable is an arrow—the ensign of the craft. It is believed that this part of the church was set apart for the use of the archers,

who possibly held their meetings there. According to the local legend of the arrow (vane) was placed in its position to commemorate a shot made by Robin Hood from the Old Field —a mile distant—which hit the steeple. St. Mary-le-Bow ("Bow Church"), Cheapside, is one of the best known of all the London churches. Its vane is a dragon—the emblem of the city.

The church of Great Ponton, near Grantham, in Lincolnshire, has a tower which is surmounted with a steeple on the summit of which floats a vane of singular design—a bow and fiddle. Quite a history is attached to this vane. At Great Ponton, long years ago, there lived a laborer who increased his meagre wages by playing the fiddle at fairs, feasts, and other places. Being of very frugal habits, he saved enough money to enable him to emigrate to America. Hard work, careful living, and sound judgment enabled him to become a rich man. Unlike many, he did not forget his old and humble Lincolnshire home, and in his days of prosperity was anxious to show in a worthy manner his gratitude to the Almighty for his good fortune. Consequently, he provided money for the erection of a handsome church in the parish of his birthplace; and in doing this he made one condition—that a model in copper of his cherished fiddle be placed on the summit of Great Ponton church. The vane of an old parish church is then a matter of some importance. From it we can often learn who is the patronal saint of the parish, what the original industry of the place, or some item of local historical or legendary interest.

J. R. FRYAR.

*Canterbury, England.*

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## THE ETHICS OF FOETICIDE.

THE subject for practical discussion is reducible to this question: Is it ever justifiable to remove from the maternal pelvic cavity a living but not viable fœtus? A fœtus six months old is not viable; one seven months old sometimes is saved by expert care, and such a fœtus is technically called viable, although its chances for life are very few.

At the outset it is well to insist upon the fact that the ques-

tion has only an indirect connexion with religion as such. Some physicians are under the erroneous opinion that the prohibition of abortion is a regulation emanating from ecclesiastical authority, like the prescription of a liturgical procedure. The question, however, is older than the visible Church. It is a matter of the natural law altogether, of pure reason, prescinding from creed.

The question is also very practical, because there are many physical conditions in pregnancy wherein the premature removal of a living fœtus is apparently the sole means the physician has of saving a woman's life, and commonly this fœtus is not viable. This condition may exist in ectopic gestation, in some cases where a degenerating fibroid tumor of the womb complicates pregnancy, in diseases of the maternal heart where compensation has failed, in certain degrees of purulent nephritis, in some forms of eclampsia, in pernicious vomiting, and in premature separation of the placenta causing intrauterine hemorrhage. Again, in cases where the maternal pelvis is too narrow for natural delivery some physicians think they are justified in performing embryotomy or craniotomy. Besides these conditions, there is the ordinary criminal abortion, where the fœtus is artificially removed to prevent maternal disgrace or inconvenience.

Before discussing any phase of fœticide we should settle as far as possible just when the fœtus becomes a living human being. If human life begins only after some weeks of embryological development, then, evidently there would be no question of right or morality in destroying such an embryo before it takes on humanity.

Human life in its fulness is simultaneously a cognitive, sensitive, and vegetative activity; and the ultimate source of this activity is the vital principle, acting in a proper medium, the body, at any stage of the body's development.

The vegetative principle in man is a special force or energy superior to the chemical and mechanical properties of matter. In the first place, such life in man has its origin only from preexistent life, *omne vivum e vivo*. The vegetative life, in nutrition, growth, conservation, and decay, differs from inert matter. Man's vegetative life starts with the fusion of the pronuclei of the germ cells, and from the beginning appro-

priates and adapts to its own use surrounding nutritive matter. It thus grows and divides into two distinct though connected cells. Each of these subdivides, and by a repetition of the process the cells multiply, until from the inherent qualities, forces, or material, call it what you will, of the centrosomes in the pronuclei, the vegetative principle rapidly shapes a specialized embryo. From the germ-cells the vegetative principle makes its own organism, by nutritive assimilation; the maternal ovum and uterus are a mere residence.

Now, this vegetative principle which started to work at the very first cell-fission in the ovum, after the germ-nuclei fused, is evidently, as any amateur in embryology knows, identical with the principle found in the human being after birth, and unto the end of life, because the operations are exactly the same, and we can judge the nature of anything only from its operations.

Secondly, the ultimate principle of vegetative life is identical with the ultimate principle of sensitive life, and these two are identical with the ultimate rational principle. One and the same vital principle is simultaneously at the bottom of our cognitive, sensitive, and vegetative life, just as the same mind thinks, wills, and remembers. We have the testimony of consciousness that the same mind thinks and feels. This assertion is so evident that it needs no proof.

The vegetative life is also identical with the sensitive and rational ultimate principle. Organic and vegetative changes and sensations arise simultaneously: inhibit, exercise, or destroy a vegetative function and the result is simultaneous pain, pleasure, sensation, or death of the sensitive principle. Destroy the sensory apparatus or injure it and you correspondently destroy or injure the vegetative life, whilst acting on the sensory and intellectual life.

We are not always exercising the three phases of life, but they are always present. In sleep, or whilst under the influence of a narcotic, we vegetate solely; even when we are awake often we do little more; in our highest mental activity we vegetate and think, but do not feel. In the maternal uterus we vegetate solely, as we do when we are asleep; and in the womb we are the same human beings we are when we are asleep.

When we began to vegetate, our life began; we were human beings; we had a soul; and this as soon as the pronucleus of the spermatozoön fused with the pronucleus of the ovum, and made the first segmentation-nucleus. Before the first fission of that segmentation-nucleus was completed into two distinct cells the soul was present, for that fission was independent life; and any life is impossible without a soul, or, what is the same thing, a vital principle. Since, moreover, the soul with the body is the man, and the process of vegetation in our present state is identical with that first cell-fission, this splitting primordial cell is a human being. The active primordial cell in this stage is as much a complete phase of human life as are the body and soul of a person at puberty, or at adult age. Indeed, that cell with its vital principle at this stage of the process of human life is the only normal, possible, condition of the human body beginning life. This splitting cell has an absolutely independent life; it is feeding itself from the ovum, as later it will feed itself from the placental blood, and later still from the maternal milk, and yet later with a knife and fork. The ovum is only a necessary container, as the womb will be later; essential but extraneous.

If the soul is not present in this starting body, when does it enter? After, say, the seventy-sixth cell has been set into place? after the *primordial streak* has been laid down? By no means. The falling into line of the seventy-sixth cell, or of the third cell, is as much a vital process as the appearance of the beard, or of senile palsy.

We are to bear in mind then, that the human embryo in the womb, no matter how young it may be, is as much a child as the week-old babe; and, because it is a human being, it has all the rights of a human being to its life. The opinion formerly followed in the civil law that life begins with quickening is utterly unscientific and immoral. At quickening the child is four or five months old. In the human fœtus three days old examined by Peters there were already thousands of cells in one cross-section, and millions in the whole embryo.

In any case, therefore, there is no period during pregnancy, capable of diagnosis as such, where we have not a new human life to deal with. This conclusion would be very evident if the entire development of the embryo is understood, but the de-

scription of this development is so technical that it is not advisable to attempt it here.[1]

Granting, as we must, that the youngest human embryo is a living human individual, are there no conditions in which this new person may be at least indirectly deprived of its life in defence of the maternal life?

The ultimate necessary tendency of man is toward happiness, and, of course, happiness, or any other perfection, is impossible without existence; hence the instinctive recoil from the destruction of our life, which is the requisite condition of happiness. Even those that abnormally destroy their own life do so with horror for the destruction itself, and act thus unreasonably to escape evil, not to escape life; or they seek what they think will be a fuller life.

We can do no other injury to a man so great as the depriving him of his life, for that deprivation destroys every right and possession he has. He can recover from all other evil, or hold his soul above every other evil, but death is the absolute conqueror. No matter how debased or how diseased a man's body may be, no one may disassociate that body from its soul, except in defence of individual or social life under peculiarly abnormal conditions; but even such defence is permissible only whilst the man respects other human life and the social life; whilst he is innocent; has done no harm to society commensurate with the loss of his own life.

Existence, no matter how debased, is immeasurably better than non-existence, for non-existence is nothing; and when we consider eternal life after the decay of the body, even as a probability that fact raises existence to infinite possibility above the void of non-existence. A human life, even in an Australian Bushman, in a tuberculous pauper, in the vilest criminal, is in itself so stupendously noble a thing that the whole universe exists for its upholding toward betterment. The uplifting of human life to a better condition has been the

[1] Fecundatio intra tubam Fallopianam normaliter accidit. Henle autem spermatozoon sese movere posse centimetrum tribus partibus horae sexagesimis patefecit. Si ovulatio tempore mensium perficiatur, ovaque in tuba Fallopiana adsint, spermatozoa quindecim centimetra inter cervicem uteri et medium tubae Fallopianae tribus quartis horae partibus pertransire possunt. Initium igitur vitae novae humanae contingere potest hora unica post inseminationem. Spermatozoa autem in tuba Fallopiana quatuor hebdomadibus adventum ovorum exspectantia vivere possunt.

sole tendency of all the magnificent charity, sacrifice, patriotism, and heroism, the best men and women of the world since time began have striven in. The necessary First Cause Itself is life, and life is by far the most sacred thing possible for this First Cause to effect.

It is not permissible, under any possible circumstances, *directly* to kill an innocent human being. By killing directly is meant, (1) either as an end desirable in itself, as when a man is killed for revenge; or, (2) as a means to an end. By an innocent human being is meant a person that has not by any voluntary act of his own done harm commensurate with the loss of his own life.

To kill a human being is to destroy human nature; to destroy anything is to subordinate and sacrifice that thing absolutely to the purposes of the slayer. But no one has a right so to subordinate another human being, because this other human being is a person, an intelligent nature, and consequently independent, free, referring rightfully its operations solely to itself as to their centre. This very freedom differentiates man from brutes and inanimate things. These are not free, not independent; they are rightfully possessed by man; but man may be possessed by no one. Even external human slavery is abhorrent to us as a corollary to the intrinsic freedom of man, which is absolute. This intrinsic freedom is such that we may not under any circumstances lawfully resign it to another's possession. All morality depends on that freedom, all civilization, and social life.

The end of all our struggles, toil, fortitude, temperance, is freedom. Freedom to do and to have a right to do and to hold, and freedom from the thraldom of vice and baseness. The rational endeavor of every civilized nation is that it be free; and this means that every citizen thereof from the highest to the lowest is made secure in his rights as a human being. It means that justice should prevail, if it really does not. Nearly all unhappiness, crime, moral misery, and by far most of the physical misery in the world are due to injustice. Give every man his bare rights as a man and all disputes of capital and labor, all race problems would cease, the prisons would be emptied, and war would be unknown. Our struggle toward justice must go on or anarchy and social de-

struction would ensue—hence the baseness in cynicism, and the selfish cowardice in the expression "What's the use?" As there is nothing greater and nobler than liberty, the freedom of the sons of God to do what they have a right to do, and as every human being has a right to that liberty, so there is nothing baser than its contrary, the destruction of that liberty; and no destruction is so final as that of killing the man, no usurpation so abhorrent to man or God as that annihilation of human nature. Abhorrence for such a death is the primal instinct of all living things.

Now, a fœtus in the womb, as we have already shown, is as much a human being as a man fifty years of age, since it has a soul and body, and therefore is as free intrinsically; consequently, no other human being may presume so to usurp the freedom, all the rights, of the fœtus as to destroy it by killing it.

Justice, order, must finally prevail; this is the first law of the universe; all else is subordinate to that law. Justice, moreover, is a moral equation, and whenever one right transcends another it must be superior to the right it holds in abeyance. The right an innocent human being has to its life, however, is so great that no other human right can be superior to it, whilst he remains innocent; even the State may not kill directly an innocent man, although in certain grave conditions it may, to save itself, indirectly permit such a death; the individual also indirectly may permit such a death in another whilst striving to save his own life. However, even in defence of his own life against an unjust aggressor, so sacred and important is all human life, he may not destroy the unjust aggressor if wounding will suffice.

Morality is from the intention or volition: if I accidentally, unintentionally, stumble against a man, knock him into a river, and drown him, there is no question of morality; if I intentionally stumble against him with a like result, I am a murderer. There is no question of morality when an insane person kills a man, because the insane are not capable of volitional intention. An act from an intention to be good or permissible must, among other essential requisites, have this quality that it is proportionate to the end in view. Hence, if maiming an unjust aggressor is enough to save our threatened life, we may

not kill him. This law, however, is not to be stretched to a sentimental extent. If there is a grave doubt about your ability to maim, you need not hesitate to kill in self-defence; still the law remains that human life even in an unjust aggressor is a very sacred thing. So great an authority in ethics as De Lugo, however, holds that we may directly kill an unjust aggressor; but he argues from the extreme value of the attacked life.

Means to any end may be good, bad, indifferent, or excusable. Excusable means are such as have an element of evil, but become justifiable by circumstances. Thoroughly bad means are never justifiable; an end in itself, however good, does not justify evil means. To succeed in a certain operation may be so important as to favorably affect one's whole life, and an act of perjury may be the means to insure success; but you may not perjure yourself, because perjury is essentially and always so gravely evil to society in general that no circumstance justifies it. Hence also you may not kill a human being that good may come of the deed.

The injury to social order which makes perjury so grievous an offence against morality is found in a higher degree in homicide. Murder of the individual is a direct attack on the ultimate end of all civil society, which is the protection of the individual in his rights. Murder with impunity makes society impossible, and a single murder of an innocent human being is an offence against the stability of society so great that nothing can condone it, nothing justify it—there is no question of self-defence in dealing with an innocent human being; self-defence supposes a *nocent* human being.

A further argument against the killing of the innocent is drawn from an analysis of the offence such a deed is to the First Cause; but this argument would take too much space in the developing. A man that needs any argument to keep him from homicide, believes vaguely if at all in the very existence of God; he knows nothing of the relation between Creator and creature, and so on.

It has been said above that indirect killing might under some conditions be excused. An effect is brought about indirectly when it is neither intended as an end for its own sake, nor chosen as a means toward an end, but is attached as a cir-

cumstance to the end or the means. The means help to the end; the circumstances here do not. For example, two swimmers, A and B, are trying to save C, who dies in the water, and, as he dies, C grips A and B so tightly that they can not shake the corpse off. A is weak, and he will soon sink and drown, owing to this weakness and the weight of the corpse; B also will go down later owing to the weight of A and C. A, however, cuts his own clothing loose from the grip of the corpse, and is saved; but thus immediately B is drowned, owing to the fact that the full weight of the corpse comes upon him. Is A justified in cutting himself loose? Certainly he is. That is an example of indirect killing. A intends to save his own life by cutting himself loose from the corpse, C; he does not directly intend to kill B; he has great repugnance even to permitting the death of B; nor does he use the means (the cutting loose) to kill B, but to save himself. The killing of B is a circumstance attached to the means.

Suppose, again, the same condition of A, B, and C; but A is not able to cut himself loose. D, a fourth party, can cut A loose and save him, but can do no more; he must let B go down with the corpse of C. May D cut A lose? Certainly he may; and the incidental death of B is an indirect killing.

In a craniotomy on a living child, however, done to save a mother's life, the killing of the child is direct, not indirect. The removal of the child is solely a means to the end, which is to save the mother's life. The physician is not like D in the last example, cutting A, the mother, loose from C and B; he is D braining B to save A, whilst B has the same right to life as A.

Take another example: B is a swimmer disabled by cramps and about to drown; A, going to save B, is seized by B, and both will be drowned; D goes to help A and B. He can not get B loose, and he finds he can save only one. May D knock B senseless to save A, bring in A and so leave B to drown? Certainly he may; but he is thus permitting the death of a materially unjust aggressor (of which, presently), a case altogether different from craniotomy, where the child is not an aggressor at all. D is saving A as if he were pushing away a maniac who was about to shoot A. The child in craniotomy is not doing anything at all; it is where the mother placed it, and it has a perfect right to its position and life.

In an abortion done to save a mother's life whilst the child is alive but not yet viable, the removal of the child is a means to the end, which is to save the mother's life. This removal is also a direct killing, not indirect.

In an ectopic gestation where the living but not viable fœtus has ruptured the Fallopian tube, and the mother is in certain danger of death from hemorrhage, if the surgeon ligates the torn vessels of the tube to save the mother's life, he by the same act shuts off the blood-supply of the fœtus and leaves it to die, or rather slightly hastens its death. That would be an indirect killing, not a killing as an end or a means, but this indirection makes it altogether different from a craniotomy or abortion.

If in ectopic gestation the tube is yet unruptured, and the surgeon, *as a precaution,* ligates the vessels and removes the tube together with the living fœtus, the killing of the fœtus here, in the opinion of practical moralists, is a direct killing, as direct as an abortion; and the Church has forbidden such intervention. In an article I wrote in *Essays in Pastoral Medicine* (New York, 1906), I argued in favor of this surgical intervention; but my position is now untenable. Apparently also my tentative argument in that same book in favor of surgical intervention when a degenerating fibroid tumor of the uterus complicates pregnancy, is not "safe", because it was based on the same principles largely as my argument concerning ectopic gestation.

Craniotomy is never justifiable. It is first a direct killing by a private individual; secondly, apart from the morality of the action, craniotomy and embryotomy are very rarely indicated, owing to the possibility of substituting the Cæsarean section. Sometimes an aftercoming head may be so jammed that it can not be delivered even by Cæsarean section: in such a case, if the surgeon waits a little while, the child will die, and thus remove the necessity of killing it. Even in septic cases where there is great danger in attempting Cæsarean section, the case becomes like that wherein there is question of abortion in eclampsia.

A more practical question is that of the indication of abortion to save maternal life; and the solution of this question will include that concerning craniotomy. I suppose a condition

where two or more competent physicians have come to the decision in a given case of pregnancy, where the fœtus is not viable, that if the woman's womb is not emptied at once she will die, and if it is emptied she will very probably recover. If the womb is emptied, the fœtus will be killed by the physician; if the womb is not emptied, both the mother and the fœtus will almost certainly be killed by the disease—there is very little chance for the fœtus in any event. The abortion often does little more than to hasten its death.

It is not, however, certain even in a bad case of eclampsia that the woman will die if she is not delivered at once. The maternal mortality is about twenty-eight per cent; the fœtal mortality is from thirty-three to fifty per cent. Emptying the uterus reduces the maternal mortality to eleven per cent, but does not save every case. The fact that about seventy per cent of eclamptic women recover without emptying the uterus, evidently makes the condition different from what it would be if all eclamptic women were certainly doomed. Let us suppose, however, an extreme case where competent men have decided that a particular woman will surely die if her womb is not emptied, and she has a chance of recovery if it is emptied (no one can be certain that such a case will surely recover). At best she has eighty-nine chances in 100 for recovery, since the mortality even after artificial abortion is still eleven per cent for all stages of pregnancy. When eclampsia occurs in early pregnancy, as is supposed in our case, the disease is extremely fatal, even if the uterus is emptied. The abortion will surely kill the child, and it will probably save the mother. May the physician empty the uterus?

*He certainly may not.* To hasten even an inevitable death is homicide, and that quality of merely hastening adds nothing for extenuation: every murder is merely a hastening of inevitable death. To give a dying man a fatal dose of morphia "to put him out of misery", is as criminal a murder as to blow out his brain whilst he would be walking the streets in health; to ease pain is not commensurate, by any means, with taking a human life. This subversion of the moral or natural law for the sake of sentimentality is culpable ignorance, and always does grave damage to human society. Physicians are constantly mistaking inclination, or the mental

vagaries of the women that influenced their childhood, for rules of moral conduct. A physician is not a public executioner, not a judge with the power of life and death: his business is solely to save life, not to destroy it.

I have already shown that murder as such is not permissible; but an objector says, in the case of the supposed abortion, you are opposing the life of a useless fœtus to that of a useful mother of a family. If that objection were true—and it is not, because the real fact is that we are opposing one human life to another without the only sufficient reason—what has that to do with the matter? If there were anything in that argument, where would it stop? If it held for the taking of life in an unpleasant condition, it would hold *a fortiori* in every other less unpleasant condition where a life would not be at stake. You incur a legitimate debt, say, $10,000, and you give your note for the money. When the note falls due it is decidedly inconvenient to pay it, it would even bankrupt you to pay it. Does that let you out of the obligation under the moral law, or even the civil law? The eclamptic mother conceived the child, got into the difficulty, and she and her physician have no right to tear up the note, especially when such a tearing implies homicide. Suppose, again, a woman has done a deed for which she has in due process of just law been condemned to death; suppose also there is only one man available to put her to death, and if this man were killed she could escape. Would her physician be permitted to shoot that executioner to let her out of the difficulty? Certainly not. That, however, is what the physician does who empties an eclamptic uterus. You may not do essential evil that good may come of it, or that anything may come of it. This is not a case of indirectly permitting evil; it is a case of directly doing evil, and that evil is the destruction of a human life, one of the most heinous crimes possible; furthermore, this very destruction may be so futile as to fail of its end.

If I may kill a so-called "useless fœtus" to save a useful mother, do gross evil to effect great good, why should I stop there? Why may I not rob a bank to make my children rich, murder a useless miser to employ his money in founding orphanages, reject all my most sacred promises whenever their observance makes me suffer? Where will the sentimental

moralist draw a line? That the civil law may permit therapeutic abortion is no excuse whatever. The civil law permits many things which morality forbids; it takes no cognizance of evil thought unless its expression disturbs peace; it absolves bankrupts even if they afterward become solvent; it permits the marriage of divorced persons, and so on indefinitely.

Suppose a lady, in every sense of the term, marries in good faith a man she deemed a gentleman, but who turns out to be a syphilitic sot, who disgraces her and makes her life a perpetual misery, immeasurably worse than the condition of any eclamptic woman. No greater blessing could come to her than his death. Would she therefore be justified before any tribunal of God or man in murdering him to get rid of her trouble? No; she must bear with her evil for the sake of social order. So must the eclamptic woman.

Nothing whatever justifies an individual, like a physician, in taking human life, except the defence of his own or another's life against an unjust aggressor; and no fœtus in the womb can possibly be an unjust aggressor. The ethical foundation for killing in self-defence is this: It is a primary law of nature that every human being should and will strive to resist destruction, and in certain conditions, which I shall explain, a man may kill another to preserve his own or another's existence. Justice, as was said before, requires a moral equation, and if the right prevails it must be superior to the right it supersedes. At the outset both the aggressor and the intended victim have equal rights to life, but the fact that the aggressor uses his own life for the destruction of a fellow man sets him in a condition of juridic inferiority with regard to the latter. The moral power of the aggressor is equal to his inborn right to life, *less* the unrighteous use he makes of it; whilst the moral power of the intended victim remains in its integrity, and has consequently a higher juridic value.

The right of self-defence is not annulled by the fact that the aggressor is irresponsible. The absence of knowledge saves him from moral guilt, but it does not alter the character of the act, considered objectively; it is yet an unjust aggression; and in the conflict, the life assailed has still a superior juridic value. In any case the right of killing in self-defence is not

based on the ill-will of the aggressor, but on the illegitimate character of the aggression. An insane or other irresponsible aggressor is called a materially unjust aggressor; a sane aggressor is formally unjust.

A fœtus in the womb of an eclamptic mother is not a formally unjust aggressor, nor is it even a materially unjust aggressor. The child has a natural right to be where it is; it did not put itself where it is—the mother put it there; its natural presence in the womb is not in any sense of the term an unjust aggression. If any one is an aggressor the mother is, but there is no question of killing her.

You object, the fœtus is as *materially* unjust as the irresponsible lunatic who is about to attack me with a knife; I may kill this irresponsible lunatic; therefore I may kill the fœtus. I deny the parity. The lunatic is an active aggressor, actually attacking my life; the fœtus is altogether passive; it is attending solely to its own business of growing, not attacking anything. You can not even prove that the fœtus itself causes eclampsia; you know little about this disease except its symptoms, and the fact that it occurs in pregnancy. If eclampsia were caused by pregnancy solely, every pregnant woman should be eclamptic. The pregnancy starts into action a pathological diathesis, and the fœtus may not be deprived of life for that fact.

But its life is no good—that is not true; it has a human life which is illimitably good; so much so that even the State can not take such a life. All reputable physicians deem a fœtus in a *normal* pregnancy so good that they will not dream of destroying this fœtus. They absolutely refuse to effect an abortion merely to get rid of a fœtus which may disgrace an unmarried woman and her family, and they are perfectly right in this refusal. The only reason they have for the refusal is that the disgrace of the woman is not commensurate with the destruction of a human life. Yet if the same woman were married and eclamptic they do not hesitate to destroy the fœtus. This second position is illogical, because the mere natural death of the woman is no more commensurate with the killing of another human being than the disgrace of the unmarried woman. I repeat, nothing is commensurate with homicide, except an unjust aggression against life; and, once

more, the fœtus is utterly innocent of any aggression whatever. If it is murder to kill a child outside the womb, and mere therapeutics to kill it inside the womb, then it is murder to shoot a man on the street, and mere good markmanship to shoot him to death inside his house, especially if he is an undesirable citizen.

Would it not be better that the fœtus should be killed than that the mother should die? By no means. It might be better that the fœtus should *die* rather than that the mother should die (apart from the question of baptism); but that is very different from killing the fœtus. The first fact in the world is that justice, law, order, should be observed no matter what the cost; better that ten thousand mothers should die than that one fœtus should be unjustly killed.

When ectopic gestation is considered, and some of the tumors that complicate pregnancy, conditions arise which differ in part from those in craniotomy and abortion, but it is impossible to discuss these in the space of a single article.

What is the conclusion from all this argumentation? What is the physician to do who meets a case that imperatively calls for abortion according to the common medical practice? The answer is clear enough: if he has any regard for the natural law, upon which all morality and all social order rest, he unfortunately can do nothing; if he has no regard for this law, he will kill the fœtus. The law seems to be hard, but nearly all law is hard to the loser; yet that fact does not abrogate the law, nor make it bad.

Life is too cheap with us in America, and the physician should be the first, with the clergyman and lawyer, to place safeguards about it; not seek to destroy it. We are by far the most homicidal nation on the face of the earth. We have committed 8,813 murders annually for the past twelve years; we have in that time murdered 112,892 human beings, or 2,812 more than all the men lost in battle and by wounds in the Federal armies throughout our Civil War. We killed one human being every sixty minutes of the day and night during the past twelve years, and we are growing worse, not better. We annually murder more human beings than do Italy, Austria, Germany, France, Belgium, England, Ireland, Scotland, Wales, Holland, Hungary, and Spain, put together.

Northwestern Europe would require one thousand million inhabitants to raise its present murder-rate up to ours; and all this excludes the slaughter by the professional abortionists and the preventable homicides of commerce and the Fourth of July—last Fourth of July we killed 217 children. It is estimated that there are 100,000 abortions in the State of New York alone in a single year; but I do not know the value of this estimate. We have three times the number of inhabitants that England and Wales have, and from twenty-seven to thirty times the number of annual murders. Our lynchings run as high as 241 in a single year, and in England, Ireland, and Scotland together there has not been a single lynching for the past seventy-five years. For the past twenty years our lynchings have exceeded the legal executions. In 1908 there were 257 murders in Chicago and St. Louis, yet only *two* of the murderers were executed. For the past twenty-one years in the State of New York out of every 500 murderers five were executed, ninety were sent to prison, and 405 were let go scot-free. If you kill a quail in the United States out of season, you will get into trouble; if you kill a man, you will only get your picture in the yellow journals. We are the Cain of the human family, drenched with our brother's blood, a stench in the nostrils of God, but we boast like Apaches of our "glorious Republic". It is high time for a change, and we may as well begin with the physicians who practise abortion as with any other class of murderers—before the patience of God gives out.

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## A PLEA FOR A NEW METHOD OF INSTRUCTION IN CHRISTIAN DOCTRINE:

### THE NEED OF CHANGE.

A GRATIFYING interest in the methods calculated to render instruction in Christian Doctrine more efficient, practical, and thorough has manifested itself in the last few years amongst our Catholic catechists. For some time we were content to allow old-fashioned methods to prevail, on the plea that they had provided our forefathers with a religious education which had stood severe tests marvelously well. But

we forget that times had completely changed. The children of this generation have neither the same dangers nor the same incentives as those even of that immediately preceding. Then an aggressive Protestantism, supported at times by racial prejudice, furnished a stimulus to the study of religion that is wanting now. The combative instinct was aroused by the "felt" atmosphere, and the study of Christian Doctrine became for the most part a course in polemics. The practical part was secured by the thoroughly Catholic influence of the home, wherein the Church was the dominant factor, first and last in all arrangements, domestic and social. It is not too much to say that a subtle change has crept into our Catholic homes, at least in congested urban districts, and religious interests have been relegated to a position quite subordinate in comparison with that formerly occupied. The regulations of the Church are no longer dominant and prominent. Unfortunately too those regulations are in many cases framed to meet family convenience or worldly comfort, in an effort, that is out of harmony with the spirit of the Catholic faith, to attract worshipers by pandering to their selfish and sensual instincts. The fundamental mistake, in our judgment, is committed in not making religious instruction attractive, and at the same time thorough, on the profound principles enunciated in the prayer to the Holy Ghost: *Corda fidelium Sancti Spiritus illustratione docere;* so that they may *in eodem spiritu recta sapere.* St. Paul in one of his *fervorinos* on the Resurrection appropriately used in the Easter liturgy emphasizes the same thought when he urges the Colossians *quae sursum sunt sapere.* Contemporary pedagogics make use of precisely the same principle, because its chief canons insist on the awakening and sustaining of interest, and, therefore, on the need of making subjects attractive. Now, while it is of revealed truth that faith cometh by hearing, it is experimentally true that one of the very best aids to hearing is sight. The really universal language is not Esperanto but gesticulation. When words fail, gesture comes to the rescue; so the illustration makes clear the printed word. What a boon it would have been to many of us if our text of Cæsar's *Commentaries* had contained what every such text does now contain, a detailed drawing of the plan of his famous bridge! What a saving of

useless labor if the text-books of an earlier day could have made clear to us by carefully precise illustrations the arrangements of *biremes* and *triremes* that caused so much puzzling perplexity in the uncompromisingly correct text! The change in methods that has produced the profusely illustrated text-books of the schools, has also been responsible for the improvements whereby Geography and History can be made intensely interesting even to Shakespeare's school-boy, who is fascinated by the wonderful and beautiful pictures thrown on a screen by a stereopticon. Classes in Botany, Physiology, etc., can now have the material objects in their natural colors and proper form enlarged by the reflectoscope. One has only to view with envy the splendid collection of glass flower models in the museum at Harvard to realize the immense strides that have been made in visual instruction as well as its very great possibilities. And, finally, any teacher of the biological sciences can testify that the projection of microscopical specimens has rendered comparatively easy a very difficult study.

### Visual Instruction.

The Department of Education in the State of New York has recognized this fact by establishing a special bureau of Visual Instruction which contains lantern slides by the tens of thousands illustrating every branch of knowledge, and at the service gratuitously of all institutions registered by the University of the State. The Board of Education in the City of New York has also recognized it by its extensive and wonderfully comprehensive series of free public illustrated lectures.

It was inevitable, therefore, that in spite of the badly misunderstood and unreasonably overworked *nil innovetur,* the methods of Visual Instruction should be introduced into the teaching of Christian Doctrine. The study of religion is historically the most fascinating of all study for the human mind. But austere methods had quite succeeded in making it, at least for the youthful mind, the most tiresome. I think it must be admitted that our Protestant friends were the first in this field. By means of models, maps, charts, and gradually the whole paraphernalia of the modern classroom, and notably through the well-organized International Sunday School Lessons, they long since demonstrated how up-to-date

methods might successfully be used in inparting religious information. The Sunday-school lecture illustrated by lantern slides became quite an American institution, and by degrees found its way into Catholic circles. Zealous priests saw great possibilities in such methods: but in almost every case were finally discouraged by the absence of illustrations suitable for Catholic teaching, or by the crudity of such views as were obtainable, or by the expense entailed in procuring those that were both artistic and apposite. Another element that discouraged many was the practical impossibility of getting coordinated illustrations of a high standard. By degrees several successful illustrated lectures on the "Life of Christ" and the "Blessed Virgin in Art" were achieved: but even in the best of these there was an occasional blur owing to a crude conception or to a lack of knowledge of the rich treasures of art. One ardent apostle of this visual method of religous instruction went to a very considerable expense in having made a series of paintings of American History from the Catholic point of view so as to illustrate properly for his children their class study. Naturally, the result, while good, was not within the reach of every pastor. While the fortunate possessor was only too willing to lend his slides, he had no means of communicating that fact to the number of priests and teachers who would be eager to avail themselves of his kindness: and then, too, delicate considerations about breakage, remuneration, inconvenience, etc., deterred the comparatively few who did know. Another discouraging cause arose from the consciousness of awkwardness and inferiority. What chance would the bungling manipulation of a lantern by an unfamiliar hand, and the exhibition of views, sometimes crude to the extent of absurdity, stand of holding the interest of even a youthful audience accustomed to the technical perfection of the ubiquitous dime moving-picture show with its marvelous films and its striking illustrations of popular songs? Then, too, there was the dampening criticism of superior brethren who were only too ready to point out shortcomings of which the zealot was keenly conscious, but who were not so eager to help remedy the defects or so successful in suggesting better things. And, above all, was that appalling calamity for the wide-awake, ardent neophyte, the acquiescence of the

hardened chief of the parish in his schemes provided they could be carried out without any expense—the old contract of making bricks without straw.

So while spasmodic efforts have been made, and are making still by individuals, and while in some cases the results have been most successful considering the difficulties and resources, and while in a few instances these efforts have been persevering, they have not been general nor have they tended to become an established and permanent factor. The excellent Philadelphia *Manual of Religious Instruction* was a long step in the right direction. Results from its use are prominent at the exhibitions of Confraternities of Christian Doctrine, and may be seen in the admirable work done in the higher grades of many of our parochial schools. Father Yorke's series of Text-Books, and latterly Dr. Shields's series, seem to show that many minds are working at the problem, and evidently have the same leading ideas. The present widespread endeavor to remodel Catechisms, familiar to all who follow the letters that crop up so frequently in the pages of THE ECCLESIASTICAL REVIEW, and particularly to those who have taken note of this movement in many important dioceses in France; and, finally, the recent appearance of several collections of Catechisms in examples, for instance, Father Chisholm's in English, and now the translation of Father Scherer's monumental work issued under the title, *Dictionnaire d'Exemples,* all indicate that perhaps the time is ripe for a general movement to introduce the most improved and modern methods into our Catechism classes. To help to that desirable end it may not be amiss to call attention to an organization that has most successfully used the method of visual instruction—probably the best of all: and to point out that we in the United States may avail ourselves largely of its achievements to help ourselves.

### THE WORK OF "LA BONNE PRESSE".

Those who have followed with any degree of keenness the different steps in the legal persecution that brought about the Law of Separation in France, must have seen mentioned quite frequently the institution known as *La Bonne Presse* of Paris. This is not the time to go into its manifold activities in the

cause of religion. Its history is a recital of heroic work in the apostolate of the press that would make us American Catholics realize how inert we have been in this direction. But what now appeals to the inquirer is the *finesse* apparent in this special department of its work. Careful organization, judicious economy, sound business principles, thorough scholarship, wide knowledge of what constitutes *actualité,* are what commend it most.

It is now more than ten years since under the leadership of *La Bonne Presse* a *Société Catholique des Projections* was formed. Branches were soon established in many dioceses. The object was to prepare suitable *Conférences* or lectures on religious topics to be illustrated by well-chosen views. The association was to be able to rent not only these views, but, if needed, a complete stereopticon outfit together with the text of the *Conférence.* The headquarters was at the *Maison de La Bonne Presse,* 5, Rue Bayard, Paris. The printed lecture texts ultimately resulted in the establishment of a weekly magazine entitled *Les Conférences* issued at the subscription price of 6 francs for France, and 8 francs for the Postal Union. As stated in the official catalogue the aim of *Les Conférences* is to help lecturers by furnishing texts and material on all subjects that may be of service to the apostolate of the press. It proposed to publish religious and apologetic lectures on questions of acute present interest, to refute the objections made against faith by false science, and to offer a serious and solid defence of religion. It would present careful historical studies calculated to protect the Church against the lies circulated by its enemies. It was to treat social and economic questions, and bring into communication lecturers and men of action, heads of reading circles, chiefs of those organizations which aim at improving the condition of the poor and the workingman. It would likewise furnish illustrated lectures of travel, written from the Catholic point of view, while at the same time promising to keep its readers abreast of current industrial and scientific questions in physics, chemistry, mechanics, astronomy, recent inventions, etc. Each month it would detail what has been achieved in the way of giving lectures, etc., and summarize the articles appearing in the great Reviews that could be of assistance to the lecturers

in their special work. In connexion with the *Fascinateur* it is the official organ of the Federation of diocesan associations whose object is to spread the apostolate of the press by means of lectures and illustrated conferences. The *Fascinateur,* it should be noted, is a magazine devoted to the technical side of stereopticon work, publishing interesting articles on the manner of "running" a lantern, as we say, giving valuable instruction on the different kinds of apparatus, the improvements continually making, new methods of photographing, of making lantern slides, suggestions for preparing interesting and amusing séances. It also has quite a valuable column devoted to bargains or exchanges, through which correspondents can procure, at a very considerable reduction from the original prices, lantern slides or stereopticon apparatus that their owners for one reason or another desire to dispose of. It also fully records the proceedings of the different committee meetings held from time to time, and of the conventions that occur either annually or semi-annually in different dioceses. The discussions so reported are of great interest and of considerable importance for any priest on the mission, as a surprisingly large number of excellent suggestions are made, and many of the ideas proposed can easily be adapted to local circumstances. Moreover, the directions given for the mechanical part of the stereopticon exhibition should be of great practical benefit to the priest in places where the facilities for acquiring such information are meagre. Any intelligent man could learn with slight difficulty to become an expert operator even of a complicated moving-picture apparatus from a careful study of this publication, which since its foundation in 1903 has under a carefully chosen editorial staff been of considerable assistance in furthering this form of the apostolate of the press.

It must not be supposed that the work which in France has now grown to remarkable size was unattended by difficulties. There were objectors and many of them. Some of the objections were delightfully French. One good soul was very much disturbed at what might happen in the *Salles des Conférences* whilst the lights were out, the audience being a "mixed" one. Others frowned upon the introduction of such worldly methods. But the work went on just the same,

bishop after bishop taking an active interest in it and forming a diocesan association in charge of some zealous priests, until at the annual congress a fairly national representation is gathered.

### Topics of Instruction.

Our interest, however, is mainly in the details of practical working. First as to how the brilliant program outlined in the prospectus of *Les Conférences* has been carried out. A glance through the table of contents during the present year is reassuring. In the issue of 6 January, Abbé Eyraud has a lecture on "Masonic Toleration" in which he contrasts the pretended intolerance of the Church with the real intolerance of Freemasonry. He shows how tolerant was the French Revolution, and compares the conduct of Catholics in power with the actual behavior of the present masonic administration in France in every department, the army, education, justice, charity, etc. A Professor of History continues a minute examination of the historical text-books condemned by the French Bishops. For the benefit of Reading Circles or Study Clubs the Ferrer affair is discussed. The issue of 13 January gives another idea of the completeness of this program. A distinguished agricultural chemist lectures on "The Stable", a title that is quite a poser for us until we read the analysis which tells us of the value of cattle on the farm, and the importance of housing and feeding them properly and profitably. This conference is illustrated with views among which we note slides showing the well-known types of bulls and cows, the cattle which have been raised in various countries and introduced into France, etc.

There is also a conference on the "Church and the School". The list of views is significant and suggestive: 1. Jesus among the Doctors; 2. Saint Peter preaching; 3. The Four Evangelists; 4. St. John writing the Apocalypse; 5. St. Paul at the Areopagus; 6. St. Justin and the Old Man; 7. St. Justin and Triphon; 8. St. Catherine of Alexandria confuses the Doctors; 9. St. Athanasius; 10. St. Augustine teaching; 11. St. Augustine and the Mystery of the Blessed Trinity; 12. St. Benedict; 13. St. Honoratus and the Monks of Lerins; 14. Charlemagne and Alcuin; 15. Charlemagne establishes the Pal-

atinate School; 16. Charlemagne and the School; 17. Education of St. Louis by Blanche of Castille; 18. St. Louis founds the Sorbonne; 19. St. Thomas Aquinas and St. Bonaventure; 20. St. Bruno teaches Theology at Reims; 21. St. Bruno persuades his Disciples to renounce the World; 22. St. Ignatius at 32 a Pupil; 23. The Royal College of *La Flèche;* 24. The Class of Students; 25. The Council of Trent establishes Seminaries; 26. St. John Baptist de La Salle offers the Rule of the Christian Brothers to the Blessed Virgin; 27. Ven. Louis Marie Bandouin amongst his Pupils; 28. The Blessed de Montfort; 29. Ven. Elizabeth des Ages, Foundress of the Holy Cross Sisters; 30. Ven. Mme. Barat; 31. Julie Billiart, Foundress of the Notre Dame Nuns; 32. Père Lacordaire; 33. Père d'Alzon; 34. Montalembert; 35. Christian Brothers; 36. The War against the Sisters; 37. Archbishop Amette.

The mere reading of these titles shows how complete the treatment and how wonderfully suggestive. Then for study clubs we have answers to the objections of atheists, particularly to the agnosticism of Herbert Spencer and the atheism of Le Dantec.

The number of 20 January extends the variety of topics. The leading place is given to a conference on "First Aid to Sick Children" while awaiting the coming of the doctor. The rights of the fathers of families are considered in the second lecture—a subject that is surely up-to-the-minute in France. And so it goes. We note splendidly suggestive illustrated conferences on "The Cultus of the Blessed Virgin in the East and West"; and discussions on "St. Bartholomew's Massacre"; the action of the Lord Mayor of London in sending a Mansion House Fund to Abp. Amette instead of to M. Fallières; the repression of strikes in history; the question of the housing of the poor in Paris; the history of public charity or assistance among the first Christians—surely an appetizing collection of titles. As for contemporaneous interests, what more actual than the illustrated lecture on the Paris Floods of 1910 with 81 views, and a scientific discussion as to the causes of the inundation (issue of 24 March, 1910); while the issue of 10 March contains a lecture on comets with 36 views, and a short history of pawnbroking.

## The Furnishing of Illustrations.

Any priest who has endeavored to get up a lecture such as that on the cultus of the Blessed Virgin will acknowledge 1. the difficulty of getting a proper collection of photographs in this country; 2. the expense of making these special slides; 3. the almost insuperable obstacle of getting an intelligent colorist.[1] Observe how these difficulties are overcome by the French association. In the first place *La Bonne Presse* puts at your disposal a fine assortment of slides made from the great pictures of the world, as we shall see later. In the second place, without the need of much labor on the part of the lecturer he can secure an able exposition of almost any desirable theme. The advantage of this can not be overestimated. Our experience has been that, even where we have the great libraries of this country at our service, the books we most need are to seek in our American collections, and unless one is a student and a buyer of books it is well-nigh impossible to obtain the proper information for correctly illustrating the subjects that are important for our purpose. Thirdly, one need not buy the apparatus or the slides but can rent them at what are to us rates ridiculous in their cheapness.[2]

The most recent catalogue shows a collection of 600 slides on religious subjects made from the great masterpieces; then there are 270 made from the treasures of museums, engrav-

[1] The writer recalls a series of illustrated lectures prepared by him on the "Iconography of the Mass". The initial expense of Rohault de Fleury's book was $263. The slides, uncolored, cost 60 cents a piece, or $120. It was simply impossible to find any one in this country competent to color them properly, and the expense of time and money to have them done properly was prohibitive. Again, during the past winter being desirous of teaching the children effectively how to make the Stations, he sought for suitable lantern slides among the stock dealers. Despite all efforts he found himself obliged to use some made after very common-place models of art. Unable to endure the contrast with the really fine ones made from old masters and modern artists of renown, he attempted to obtain substitutes. In the first place he could secure only two photographs of paintings of repute, although search was made in the best shops of New York. All the others he wanted would have to be imported. As time was the vital factor, he had to purchase these two at a cost of $10, then pay $1.60 a piece for making and coloring the slides, and finally found when they were delivered that the colorist was ignorant of the exact tints of the originals, and in making a duplicate had colored our Lord's robe red, whereas, in the other it was blue! These are only samples of what one has to expect in this country if he wants to do anything that is genuinely worth while.

[2] Here is a specimen: For a loan of 8 days the rental is 6 francs for a lamp, 2 cents each for uncolored, 4 cents for colored views. Such rates certainly place this method of teaching within the reach of the poorest parish.

ings, ivories, illuminations, etc. To run hastily through this interesting and suggestive catalogue, we find 160 slides illustrating the Old Testament, and 80 the New; 153 illustrating the Gospels, the slides of each Sunday being especially marked so as to be used for that Sunday. Then there are the stock Doré illustrations; "The Life of Christ" by German artists (49 views); "The Holy Childhood" (46 views); "Christmas" as depicted by the great painters (26 views); the "Public Life of Jesus" (31 views); "The Teaching of Jesus" (30 views); "The Apostolic Journeys of Jesus" (30 views).

The analysis of the Conferences on "The Divinity of Jesus Christ" will be illuminating to all who have tried that difficult theme. It is partly as follows, and is based on Freppel's *Conférences sur la Divinité de Jésus Christ:*

Jesus Christ the Central Fact of History: 1. the Promises of His Coming. *Illustrations*—(1) the Holy Family (Murillo), (2) the Sacrifice of Abraham (Rembrandt), (3) Moses (Michael Angelo).

2. The determination of the time of His coming by Jacob, Daniel, Aggeus, Malachias. *Illustrations*—(1) Ezekiel's Vision (Raphael), (2) the Temple of Jerusalem, (3) the Wall of Wailing at Jerusalem.

3. The personal characteristics of Christ as foretold by David, Isaias, Jeremias, and Zachary. *Illustrations*—(1) the Annunciation (Fra Angelico), (2) the Virgin in Adoration (Filippo Lippi), (3) Ecce Homo (Guido Reni), and so on through nine headings each containing nine illustrations, making a total of 81 views.

One is struck with the thoroughness of the plan, the feasibility of impressing both by word and picture the great facts in connexion with this tremendous subject, even on minds that could not grasp the spoken word alone, and then the practical economy. Where the initial expense of procuring the series of great masters mentioned above has been incurred by purchase, there will be the necessity of buying only a few other slides to carry out this very satisfactory plan. So, too, there are two sketches given for the Passion, the views in one of which are nearly all taken from the collection on the Gospels, those in the other being from the great masters.

Very interesting are the iconographical series made from the Ravenna mosaics, and the story of the Cross reproduced from French engravings of the fifteenth century. It will be remembered that references are given to the texts from which the teacher, who need not be an art connoisseur, can derive all necessary information. Nor is there any danger of tedious repetition. There are series illustrating—1. the Life of our Lord and the Blessed Virgin from the Frescoes of Aubert at Notre-Dame-des-Champs; 2. the Life of the Blessed Virgin after the great masters; 3. the Mysteries of the Rosary; 4. the Great Pilgrimages to Our Lady in France; 5. Lourdes (a splendid collection of 152 views); 6. a separate lecture on the cures at Lourdes (36 views); 7. a special conference on The Miracle, illustrated with 23 views taken partly from the Scriptures, partly from Lourdes.

Omitting other collections from famous art galleries, let us note a conference on "Sacrifice in the Economy of Religion" (50 views); "The Great Truths of Religion" (21 views); "Catholic Liturgy", a complete course in liturgy covering five conferences and embracing 135 views. Some of the titles are illuminating: Altar, Tabernacle, Ciborium, Chalice, etc.; Catafalque, Baptism, the Exorcism, Profession of Faith, Ablution; Penance: the Confessional, the Accusation, the Absolution; Orders: the Prostration, Tonsure, Minor Orders, Subdiaconate, Diaconate, Priesthood. There is a series of 37 views on the "Ceremonies of Holy Mass" that we have found most instructive for children. Another on the relation of the Mass to the Passion of Jesus Christ will enable the teacher to fix this important idea most firmly in the youthful mind. Other objects beautifully treated are the Eucharist (31 views); Prayer (52 views); the Sacred Heart and France (50 views). There are 434 views on the Lives of the Saints. The early history of the Church is well presented by conferences on St. Peter and St. Paul. An interesting historical course is given in "The Religious Movement in France during the Nineteenth Century" and "Learned Christians in the Nineteenth Century". Science is not neglected. We have conferences on "Instinct and Intelligence" (35 views); "Does Man come from the Ape?" (30 views). Nor are philosophy and natural religion out of place, for we have lectures on "The

Existence of God" (36 views); "The Existence and Spirituality of the Soul" (24 views). Social questions are prominent: "The Church and the Poor" (35 views); "The Church and Woman" (40 views); "The Church and Labor" (40 views). There are also the usual collection of views historical, artistic, geographical, etc. But of more interest is the series entitled "Calvary through the Centuries".

Enough has been quoted from this interesting catalogue to justify the adjectives by which we qualified the work of this excellent organization. Its success has excited competition from purely commercial houses. As I write I have before me an enormous catalogue from a leading Parisian firm, the 7th Part of which is given up to "Religion". Its sections embrace —1. "Set Lectures"; 2. "Old Testament Views"; 3. "New Testament Scenes", embracing five series on the Blessed Virgin and no less than twelve on our Lord; 4. "The History of the Church", comprising six series; 5. "Catechism", divided into Dogma, Moral, Sacraments, Prayer, and Liturgy; 6. "Allegories"; 7. "Illustrated Hymns". The study of this catalogue is most instructive as showing how quickly business instincts appreciate a good thing: because a comparison with that of *La Bonne Presse* gives indications that much of its thunder has been stolen. But the many new and good things introduced emphasize likewise the benefits of competition. A factor evidently resulting from this is that a marked reduction in the cost of slides is apparent. It is interesting also to note that not only motion pictures of religious subjects are considered, but also the very latest development of projection, the reproduction of stereoscopic effects, certainly the most effective and attractive method of presentation.

It is encouraging also to know that intelligent efforts are making in England to extend this manner of teaching religion. As we write, a circular comes from London detailing the formation of a company for the exploitation of motion-picture films dealing with Catholic religious subjects. The first on the list is Lourdes, which we suspect to be identical with the French film on the same subject; but the interesting feature is that the accompanying text has been prepared by Father Vaughan, S.J., which guarantees picturesqueness, vivacity, and impressiveness. That combination is at once better and

more hopeful than the characteristically American enterprise which is announced almost by the same mail and which offers the same film on the same subject but without the added value of a name like Father Vaughan's to cover the text, the prime object apparently being the gathering of funds, the lion's share of course to the proprietor, the crumbs to the soft-hearted pastor. The terms of the English concern are rather high, but would no doubt be very much reduced if the work spread.

### Practical Method of Introducing the Work Among Ourselves.

It remains now to consider the matter of practical and efficient organization possible for the introduction and development of such a work in our country. The main difficulties are dissipated by the wealth of material and the thoroughness achieved by the French society. The greatest difficulties to be overcome here would be in our judgment to find or establish a suitable central depot or managing committee. No one who has not engaged in works of this character can estimate the narrow-mindedness and petty jealousies that are encountered. It is usually sufficient for a work to have originated in Oshkosh to have it poohpoohed and condemned in Weehawken, no matter how excellent it may be *per se*. That is bad enough, but when Weehawken calmly proceeds to appropriate the ideas and methods of Oshkosh without so much as asking "by your leave", the situation becomes aggravating. The worst feature of it is that division means failure either absolute or comparative. But there appears to be at least one business-like, thoroughly capable and remarkably efficient organization already established that could, if it would, take up a work of this character and successfully carry it on, "The Catholic Church Extension Society." Its avowed missionary character would enable it to bring in free of duty, and therefore at a comparatively small cost, a sufficient quantity of the material above described to serve as a *fond* for lending out purposes. The splendid editorial department of its magazine *Extension* could grapple with the double problem of making available in English the rich treasury of printed matter already existing in French, and of supplementing and increasing it by original

contributions in English. Its capably managed business and shipping departments could easily conduct the somewhat complicated details attending purchase, sale, renting, etc. Its recently acquired printing plant, together with its already established magazine, could undoubtedly handle at a minimum of expense the otherwise almost insuperable obstacles of publication and publicity. The field is not preëmpted, and hence no vested rights are involved. The Society has proved its unselfishness and disinterested zeal, and therefore the friction of individual conceit would be avoided. Its thoroughly business methods would assure financial stability. We trust the officers of the Society both here and in Canada will see their way to take up the matter, and, if they do, it is certain to be carried to a successful issue.

We hope to be permitted in a succeeding article to describe the details of the French diocesan organizations.

JOSEPH H. MCMAHON.

*New York City.*

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## DIOCESAN REPORTS AND EPISCOPAL VISITS TO ROME.

THE S. Consistorial Congregation has recently published a series of regulations to be hereafter observed by the Ordinaries of dioceses not directly subject to the S. Congregation of Propaganda, regarding the canonical reports upon the status of the churches under their jurisdiction. Since these regulations apply to the hierarchy of the United States as well as to England, it will be of service to study them and to note the chief points of the obligations they impose.

Before Sixtus V issued his Constitution *Romanus Pontifex* in 1585, there existed no definite law binding the bishops of the Universal Church to pay a periodical visit *ad limina* for the purpose of making a report concerning the affairs of their dioceses. It was this pope who organized the Roman Congregations, and it became the office of the latter to make inquiry into the affairs of the different departments of ecclesiastical administration in order the better to supervise and direct their activity. To the eminent canonist Prospero Fagnani may be ascribed the first effort to outline a scheme or questionary,

which, as subsequently amended by Benedict XIII, was to be sent to the bishops, with instructions as to the manner of drawing up their reports for the examination of the S. Congregation of the Council. Missionary countries, subject to the S. C. Propaganda, were to make their reports to the latter Congregation. By the new regulations the Bishops of the United States have ceased to be subject to the Propaganda, and henceforth all American matters ecclesiastical are to be transacted through the regular officials who represent the general interests of the Church.

The recent legislation, which, we understand, is part of the reformed universal *Jus Canonicum* to be published hereafter and at present in the hands of a special Commission in Rome, consists of two parts. The first embodies a number of canons imposing upon Ordinaries the obligation of making a report to the Holy See regarding the condition of their dioceses every five years and of visiting Rome every five years (for Ordinaries of European dioceses), or every ten years (for Ordinaries of other dioceses).

I.

Heretofore the period allowed for the visit *ad limina* varied according to the distance of the different sees from Rome. The bishops of Italy had to report every three years; those of Germany, every four years; other European countries, every five years, whilst for American bishops the limit extended to ten years. The date on which the visit became due was to be in all cases determined by calculation from the 20 December, 1585.

Whilst the Ordinaries of the United States were not bound to make their visits *ad limina* before the expiration of the tenth year of their term of office, and, owing to the peculiar mode of calculation, sometimes not earlier than the nineteenth year, the Third Plenary Council of Baltimore (Tit. II, *de Episcopis,* n. 14) had enjoined upon them the obligation of transmitting a written report of the status of their dioceses to Rome every five years.

Under the new regime the period of sending in their diocesan reports is fixed for all the Ordinaries throughout the Catholic world alike at five years. The obligation of the visit

*ad limina* is likewise restricted to a term of five years for the Ordinaries of sees in Europe. Those outside of Europe are bound to visit Rome every ten years. Thus far the law remains practically unchanged for the United States. But the date on which the term of the twofold obligation of visit and report begins is altered for us in the United States. The time for making reports and visits is now fixed as follows: For Italy it begins on the first day of January, 1911. Then the other sees of Latin Europe and those of the British Isles make their reports in 1912. The Austrian, German, and Northern sees report in 1913. All the American Ordinaries of both North and South America will send their reports to the S. Congregation during 1914, and make their visit in 1919. The Ordinaries in Australia and Africa and Asia are to send in their reports in 1915 and make their visit *ad limina* in 1920.

The obligation of the visit *ad limina* may be fulfilled by the coadjutor or the auxiliary bishop. If any other priest is sent as substitute for the Ordinary, he must be chosen from those who permanently reside in the diocese; and permission is required from the Holy See in order that any one, except the coadjutor or auxiliary bishop, be commissioned to make the visit *ad limina* and the report.

The visits *ad limina*, due, under the old regime, during the present year 1910, are suspended, and no diocesan reports will be required. The bishops of the British Isles who made their reports in 1909 (according to the old law) are exempt from making a report or visit during the years 1911 and 1912. A bishop who has been in office for only two years or less need not make his report at the first term.

As to the manner of making the report the Holy See sends out a schema which contains a detailed set of questions to be answered. The first time this schema is to filled out, it will be necessary to answer a number of questions which are calculated to furnish a complete survey of the general conditions, economic, civil, religious and moral, in the diocese. Through the information thus furnished the authorities in Rome are enabled to adapt their legislation and decisions to local circumstances and to make apposite inquiries concerning the pastoral needs of the churches of any district.

All subsequent reports will be based upon the information

furnished by the first report. Accordingly they admit of certain assumptions about conditions which it will not be necessary to report in future, unless definite changes occur to give them new value.

The reports are to be signed, not only by the Ordinary, but by some priest who has acted as diocesan visitor and is familiar with the conditions of the diocese. He may be called to testify concerning local customs, abuses, and other matters relative to the status of the diocese.

II

The second part of the document gives the detailed topics upon which the diocesan report is to be made. It consists of six chapters, dealing respectively with the material and economical, the religious and devotional, the administrative and canonical, aspects of diocesan government.

1. The preamble of the first report will contain, if properly filled out, a complete history of the diocese: its origin, title, and prerogatives. Next follows a description of its geographical, climatic, national position; of the episcopal residence, its access by railway, also telegraph and postal communication; of the population, its religious complexion, the relative proportion of Catholic and non-Catholic inhabitants; characteristics of sectarian activity. In the third place, it will give an account of the ecclesiastical body engaged in pastoral work under the direction of the bishop—the clergy, the various divisions, ranks, consultative and administrative offices; the different religious communities of men and women, seminarists. Finally, the number of Catholics in the diocese, their distribution in parishes, local vicariates, churches, and chapels.

2. The second chapter calls for information about the freedom of worship, the obstacles to the progress of religion, and the means employed to supply the religious needs of the faithful. Inquiry is made into the condition of the churches, their fitness for worship, their maintenance and methods of conservation, the provisions made against alienation by violence or fraud.

An important phase of the inquiry turns about the opportunities the faithful have for attending worship at proper times

and without being harrassed for money. The question directly put is: Whether the churches are free of access to the poorest so that all may attend without discrimination or being humiliated and inconvenienced. This clause appears to be a direct censure of the now almost universal custom of placing collectors at the church doors to exact a fee for attending the service, whether under pretext of thus supplying them with a seat or of excluding them from special worship.

The report also requires a clear statement regarding the use which may have been made of churches for secular and profane entertainments, such as academical, musical, and kindred diversions unbecoming the holy place.

The remaining items of the *questiones* in this chapter turn about the liturgical observances, the furniture, and personnel of the churches, the abuses and local customs in vogue, etc.

3. The Ordinary is required to give likewise an account of his own personal status: his sources of income, debts; his relations to the civil government; his residence and domestic arrangements, and the personnel of his household. His ecclesiastical privileges, titles, and faculties are likewise to be described. In truth, the inquiry into the exercise of the episcopal functions of the Ordinary is very minute. The Holy See wants an account of the frequency of: (a) his actual attendance at sacred functions in the Cathedral or elsewhere; (b) his pastoral letters and addresses to the clergy; (c) his use of faculties for reserved cases; (d) the method observed in the diocese of administering Confirmation, Sacred Orders; (e) his methods of promoting priests, and in particular whether he has promoted men who are not fitted or disposed to perform the duties which the Church requires of them; (f) stress is laid upon the obligation of the bishop's making a visitation of the churches in such a way as to give him accurate knowledge of the condition of each parish, of each priest and his daily and pastoral life, his activity in instructing the children in school, his administering the temporal as well as spiritual affairs in a way which will not only prevent scandal and confusion but give edification; (g) an account of diocesan or provincial synods, conferences, and canonical enactments held in the diocese during the five years covered by the report.

4. The next three sections deal with the personnel of the clerical body, the vicar general, chapters, and counselors, and the methods employed to inform and to govern the clergy. There are inquiries about idle and delinquent priests, about the reading habits of priests, and what means the bishop has taken to direct or to check the same.

5. One of the most searching chapters is that regarding the manner of governing parishes. First of all: how are parish priests appointed? Is due provision made for all the established parishes? How are the clergy supported? What are their regular income and their perquisites? Regarding perquisites the inquiry reads: Are there any methods which give rise to complaint on account of the exorbitant fees demanded at marriages and funerals, or on account of the rigor with which such fees are exacted?

The methods of bookkeeping and registration, of parochial administration, of liturgical observance, are minutely examined. Whether the people have Mass regularly, whether they are taught by sermons and instructions; and whether this duty of preaching and regular catechizing is anywhere neglected, the Holy See wishes to be informed.

The question is asked whether the bishop has noted any complaint about priests being slow to attend sick-calls, shirking the confessional or the giving of Holy Communion, administering Baptism, or assisting at other offices. These and the familiar topics of pastoral life are examined with an evident perception of the true needs of the Church in every part and under varying circumstances.

6. Chapter VIII treats of the Diocesan Seminary. This subject has an importance of its own and needs to be discussed separately in the course of our readings. It is followed by an inquiry, in two chapters, into the various religious institutes of men and women, their particular spheres of action, observance, and their relation to the Ordinary and the secular clergy.

7. A further chapter examines the moral, religious, and social conditions of the faithful, touching the subject of church attendance, civil and mixed marriages, care of the infirm and destitute, philanthropic and socialist intercourse, secret societies and esoteric cults such as spiritism, etc.

Separate chapters are devoted respectively to inquiry into the methods of instructing and educating the young, into the establishment of unions, sodalities, conferences for promoting religious life; into the administration of funds for the preservation and propagation of faith and of charity; into the efforts made to interest the faithful in what are known as social works for the uplifting spiritually and materially of the ignorant and destitute.

8. The concluding chapter constitutes a series of questions on the spread of literature, the work done in the diocese through books, periodicals, prints; the good and the harm done by the press.

Such is the character of the vigilant supervision the Head of the Church wishes the bishops to exercise. The members of the priesthood are not only intimately interested, but they are capable of coöperating with the leaders in the episcopate, so that the battle-cry of the Chief Pastor, the noble and meek Pontiff Pius X may be verified:

*Instaurentur omnia in Christo!*

# Analecta.

## S. CONGREGATIO DE SACRAMENTIS.

### I.

### Dubiorum circa Decretum de Sponsalibus et Matrimonio.

In plenariis comitiis a S. Congregatione de disciplina Sacramentorum habitis, die 12 martii 1910, sequentia proposita fuerunt dirimenda dubia nimirum:

I. Quid intelligendum sit nomine "regionis", seu in qua distantia debeant versari contrahentes a loco in quo est sacerdos competens ad assistendum matrimonio, ut hoc possit valide et licite iniri coram solis testibus ad normam art. VIII decr. "*Ne temere*".

II. Accidit non raro ut ob sacerdotum inopiam plures paroeciae ab uno tantum parocho regantur, qui easdem omnes singulis mensibus invisere nequit. Sunt pariter quaedam amplae paroeciae, vicos etiam cum sacello publico valde dissitos continentes, qui infra mensem, tum ob viarum asperitatem, tum ob fluminum impetum lustrari a parocho nequeunt omnino, nec parochus a fidelibus adiri potest. Quaeritur: (*a*) Possintne fideles paroeciarum in primo casu, elapso mense quin parochus advenerit, valide ac licite matrimonium contrahere

coram duobus testibus tantum, iuxta art. VIII; (*b*) Quilibet vicus in secundo casu possitne tamquam " regio " haberi, ita ut ibi degentes facultate praefati art. VIII uti valeant.

III. Utrum valide matrimonium coram solis testibus ineat qui in " regionem ", de qua art. VIII *in fraudem legis* se conferat.

IV. An possint adhiberi ut testes mali christiani atque adeo pagani in ordine ad observandas praescriptiones art. II, III, VII et VIII.

V. Quoad menstruam commorationem et vagos quaeritur: (*a*) Utrum commoratio menstrua, de qua in art. V, § 2, sit accipienda *sensu relativo,* i. e., quoad eos qui alibi habent domicilium aut quasi-domicilium, an *sensu absoluto,* seu quoad illos qui nullibi praedictum domicilium aut quasi-domicilium habent: (*b*) Utrum parochus vel Ordinarius proprius, de quo eodem art. V, § 3, sit parochus vel Ordinarius commorationis menstruae sensu absoluto acceptae; (*c*) Utrum nomine vagorum, de quibus art. V, § 4, ii omnes veniant qui destituuntur domicilio et quasi-domicilio, an ii tantum qui, domicilio et quasi-domicilio destituti, praeterea nullibi habent parochum vel Ordinarium commoratione saltem menstrua acquisitum.

VI. Accidit ut parochorum coadiutores ab Episcopis nominentur, et quidem ex iure particulari facultate assistendi coniugiis non sint instructi; tamen usuvenit ut, ab incepto officii exercitio, parochis non contradicentibus, sed irrequisita eorum licentia, matrimonii adsistant, in libris etiam matrimoniorum adhibentes solam sui ipsorum subscriptionem; imo praesertim in maioribus paroeciis semper vel fere semper matrimoniis adsistant. Quaeritur in casu: (*a*) An matrimonia coram coadiutoribus hucusque inita, tacentibus parochis, sint valida; (*b*) Quatenus affirmative, an licite coadiutores se gerant in assistentia connubiis praestanda ab incepto officio exercitio, absque expressa parochorum delegatione; (*c*) Utrum tolerari possit mos ut coadiutores omnibus vel fere omnibus matrimoniis in paroecia adsistant, an potius parochi urgeri debeant ad hanc adsistentiam ut plurimum et ordinarie per seipsos explendam, nisi legitima et gravi causa, onerata ipsorum conscientia, impediti fuerint, quo in casu deputationem coadiutoribus conferant et ita solitus verbis connubia in libris matrimoniorum describantur.

VII. Utrum per art. I decreti maneant abrogatum ius speciale ante illud decretum in Hispania vigens, et ad Americam Latinam extensum, vi cuius ad valorem sponsalium requirebatur scriptura publica *a notario* subscripta.

VIII. Utrum Ecclesiae regulares exemptae ad tenorem decreti existimari possint et valeant tamquam territorium parochi seu Ordinarii, in quorum territoriali districtu sunt sitae, ad effectum adsistentiae matrimonii.

IX. An et quomodo annuendum sit petitionibus quorundam Ordinariorum, nimirum: 1.° Episcopi Rosensis postulantis dispensationem ab obligatione imposita per art. IX, § 2, adnotandi in libro baptizatorum coniuges tali die in sua paroecia matrimonium contraxisse; 2.° Vicarii Apostolici Kiam-Si Orientalis postulantis dispensationem non solum ab obligatione adnotandi matrimonium contractum in libro baptizatorum, sed etiam in libro matrimoniorum; 3.° quorundam Ordinariorum Sinensium qui quaerunt: Utrum responsum S. C. C. diei 27 Iulii 1908, ad VII, restringatur ad solos duos casus tunc in quaesito proposito; et, *quatenus affirmative,* postulant ut responsum extendatur ad alios casus verae necessitatis; 4.° Episcopi Mangalorensis qui postulat ut sibi facultas detur permittendi ut matrimonium celebratum in libro matrimoniorum describi possit a Sacerdote qui ex delegatione parochi matrimoniorum adstitit, quando parochus sit absens.

Et Emi Patres ad huiusmodi dubia ita respondendum censuerunt:

R. Ad 1.um Matrimonium potest valide et licite contrahi coram solis testibus sine praesentia Sacerdotis competentis ad assistendum semper ac, elapso iam mense, Sacerdos competens absque gravi incommodo haberi vel adiri nequeat.

Ad 2.um Provisum in primo.

Ad 3.um Affirmative.

Ad 4.um Quoad qualitates testium a decreto "*Ne temere*" nihil esse immutatum.

Quoad 5.um Ad *a* et *b*. Provisum per responsum ad quintum datum a S. C. Concilii die 28 Martii 1908.

Ad *c:* Nomine vagorum, de quibus art. V, § 4, veniunt omnes et soli qui nullibi habent parochum vel Ordinarium proprium ratione domicilii vel menstruae commorationis.

Quoad 6.um Ad *a:* acquiescant, facto verbo cum SSmo; ad

*b:* serventur de iure servanda; ad *c:* quoad assistentiam matrimoniis a parochis personaliter praestandam Archiepiscopus pro suo iure urgeat si quae sunt de ea re leges Concilii Provincialis. Quoad descriptionem matrimonii celebrati servetur art. IX Decreti "*Ne temere*" et praescriptum Ritualis Romani.

Ad 7.um Affirmative.

Ad 8.um Affirmative.

Quoad 9.um Ad 1.um Non expedire et ad mentem. Mens, est ut Ordinarius aliique ipsius cooperatores quantum in Domino possunt, satagant illam perniciosam superstitionem ab animis fidelium avertere, qua ab usurpandis Sanctorum nominibus in baptismo receptis deterrentur. Doceant ipsos frequenter, idcirco nomina eis imponi Sanctorum, ut eorum exemplis ad pie vivendum excitentur et patrociniis protegantur. Parochis vero aliisque animarum curae praepositis sacerdotibus commendent, ut quamdiu illa perniciosa superstitio eradicari non possit, omni, qua valeant, diligentia libros parochiales conscribant, etiam adhibita opera aliorum, quorum industria ea in re iuvari posse credant. Quodsi in casu particulari verum nomen coniugati scire non poterunt, stante morali impossibilitate legem observandi, ea non obligantur.

Ad 2.um Non expedire quoad utrumque et ad mentem. Mens est: Ordinarios curare debere, ut a Missionariis regesta celebratorum matrimoniorum diligenter conficiantur et conserventur, eisque pro suo prudenti arbitrio praescribere cautiones ad vitanda incommoda exposita, adhibitis etiam, si opus fuerit, signis conventionalibus.

Ad 3.um Quoad 1.um Negative; quoad 2.um Provisum in primo.

Ad 4.um Pro gratia prudenti arbitrio et conscientiae Episcopi.

Die autem 13 eiusdem mensis et anni SSmus Dominus Noster, audita relatione infrascripti Secretarii, supra relatas resolutiones ratas habere et approbare dignatus est.

D. Card. FERRATA, *Praefectus.*

L. * S.

PH. GIUSTINI, *Secretarius.*

## II.

### Instructio Supremae Sacrae Congregationis ad probandum Obitum alicuius Coniugis, an. 1868.

Matrimonii vinculo duos tantummodo " Christo ita decente, copulari, et coniungi posse, alterutro vero coniuge vita functo, secundas, imo et ulteriores nuptias licitas esse, dogmatica Ecclesiae Catholicae doctrina est ".

Verum ad secundas, et ulteriores nuptias quod attinet, cum de re agatur, quae difficultatibus, ac fraudibus haud raro est obnoxia, hinc Sancta Sedes sedulo curavit modo Constitutionibus generalibus, saepius autem responsis in casibus particularibus datis, ut libertas novas nuptias ineundi ita cuique salva esset, ut praedicta matrimonii unitas in discrimen non adduceretur.

Inde constituta Sacrorum Canonum quibus, ut quis possit licite ad alia vota transire, exigitur quod de morte coniugis certo constet, uti Cap. *Dominus, de secundis nuptiis,* vel quod de ipsa morte recipiatur *certum nuncium* uti Cap. *In praesentia, De sponsalibus et matrimoniis.* Inde etiam ea quae explanatius traduntur in Instructione *Cum alias, 21 Augusti 1670* a Clemente X sancita, et in Bullario Romano inserta super examine testium pro matrimoniis contrahendis in Curia Emi Vicarii Urbis, et coeterorum Ordinariorum. Maxime vero quae propius ad rem facientia ibi habentur NN. 12 et 13.

Et haec quidem abunde sufficerent si in eiusmodi causis peragendis omnimoda et absoluta certitudo de alterius Coniugis obitu haberi semper posset; sed cum id non sinant casuum propemodum infinitae vices (quod sapienter animadversum est in laudata Instructione his verbis: *Si tamen huiusmodi testimonia haberi non possunt, Sacra Congregatio non intendit excludere alias probationes, quae de iure communi possunt admitti, dummodo legitimae sint, et sufficientes*) sequitur, quod stantibus licet principiis generalibus praestitutis, haud raro casus eveniunt, in quibus Ecclesiasticorum Praesidum iudicia haerere solent in vera iustaque probatione dignoscenda ac statuenda, imo pro summa illa facilitate, quae aetate nostra facta est remotissimas quasque regiones adeundi, ita ut in omnes fere orbis partes homines divagentur, eiusmodi casuum multitudo adeo succrevit, ut frequentissimi hac de re ad Su-

premam hanc Congregationem habeantur recursus, non sine porro partium incommodo, quibus inter informationes atque instructiones, quas pro re nata, ut aiunt, peti mittique necesse est, plurimum defluit temporis, quin possint ad optata vota convolare.

Quapropter Sacra eadem Congregatio huiusmodi necessitatibus occurrere percupiens, simulque perpendens in dissitis praesertim Missionum locis, Ecclesiasticos Praesides opportunis destitui subsidiis, quibus ex gravibus difficultatibus extricare se valeant, e re esse censuit, uberiorem edere Instructionem in qua, iis, quae iam tradita sunt, nullo pacto abrogatis, regulae indigitentur, quas in eiusmodi casibus haec ipsa S. Congregatio sequi solet, ut illarum ope, vel absque necessitate recursus ad Sanctam Sedem, possint iudicia ferri, vel certe, si recurrendum sit, status quaestionis ita dilucide exponatur, ut impediri longiori mora sententia non debeat. Itaque:

1. Cum de coniugis morte quaestio instituitur, notandum primo loco, quod argumentum a sola ipsius absentia quantacumque (licet a legibus civilibus fere ubique admittatur) a Sacris Canonibus minime sufficiens ad iustam probationem habetur. Unde sa. me. Pius VI ad Archiepiscopum Pragensem die 11 Iulii 1789 rescripsit, solam coniugis absentiam atque omnimodum eiusdem silentium *satis argumentum non esse ad mortem comprobandam,* ne tum quidem cum edicto regio coniux absens evocatus (idemque porro dicendum est, si per publicas ephemerides id factum sit) nullum suimet indicium dederit. *Quod enim non comparuerit,* idem ait Pontifex, *non magis mors in causa esse potuit, quam eius contumacia.*

2. Hinc ad praescriptum eorumdem Sacrorum Canonum, documentum authenticum obitus diligenti studio exquiri omnino debet; exaratum scilicet ex regestis paroeciae, vel xenodichii, vel militiae, vel etiam, si haberi nequeat ab auctoritate ecclesiastica, a gubernio civili loci in quo, ut supponitur, persona obierit.

3. Porro quandoque hoc documentum haberi nequit; quo casu testium depositionibus supplendum erit. Testes vero duo saltem esse debent, iurati, fide digni, et qui de facto proprio deponant, defunctum cognoverint, ac sint inter se concordes quoad locum, et causam obitus aliasque substantiales circum-

stantias. Qui insuper, si defuncti propinqui sint, aut socii itineris, industriae, vel etiam militiae, eo magis plurimi faciendum erit illorum testimonium.

4. Interdum unus tantum testis examinandus reperitur, et licet ab omni iure testimonium unius ad plene probandum non admittatur, attamen ne coniux alias nuptias inire peroptans, vitam coelibem agere cogatur, etiam unius testimonium absolute non respuit Suprema Congregatio in dirimendis huiusmodi casibus, dummodo ille testis recensitis conditionibus sit praeditus, nulli exceptioni obnoxius, ac praeterea eius depositio aliis gravibusque adminiculis fulciatur; sique alia extrinseca adminicula colligi omnino nequeant, hoc tamen certum sit, nihil in eius testimonio reperiri quod non sit congruum atque omnino verisimile.

5. Contigit etiam ut testes omnimoda fide digni testificentur se tempore non suspecto mortem coniugis ex aliorum attestatione audivisse, isti autem vel quia absentes, vel quia obierint, vel aliam ob quamcumque rationabilem causam examinari nequeunt; tunc dicta ex alieno ore, quatenus omnibus aliis in casu concurrentibus circumstantiis, aut saltem urgentioribus respondeant, satis esse censentur pro secutae mortis prudenti iudicio.

6. Verum, haud semel experientia compertum habetur, quod nec unus quidem reperiatur testis qualis supra adstruitur. Hoc in casu probatio obitus ex coniecturis, praesumptionibus, indiciis et adiunctis quibuscumque, sedula certe et admodum cauta investigatione curanda erit, ita nimirum ut pluribus hinc inde collectis, eorumque natura perpensa, prout scilicet urgentiora, vel leviora sunt, seu propriore vel remotiore nexu cum veritate mortis coniunguntur, inde prudentis viri iudicium ad eamdem mortem affirmandam probabilitate maxima, seu morali certitudine promoveri possit. Quapropter quandonam in singulis casibus habeatur ex huiusmodi coniecturis simul coniunctis iusta probatio, id prudenti relinquendum est iudicis arbitrio; heic tamen non abs re erit plures indicare fontes ex quibus illae sive urgentiores, sive etiam leviores colligi et haberi possint.

7. Itaque in primis illae praesumptiones investigandae erunt quae personam ipsius asserti defuncti respiciunt, quaeque profecto facile haberi poterunt a coniunctis, amicis, vicinis, et

quoquo modo notis utriusque coniugis. In quorum examine requiratur *ex. gr.:*

*An* ille, de cuius obitu est sermo, bonis moribus imbutus esset; pie, religioseque viveret; uxoremque diligeret; nullam sese occultandi causam haberet; utrum bona stabilia possideret, vel alia a suis propinquis, aut aliunde sperare posset.

*An* discesserit annuentibus uxore et coniunctis; quae tunc eius, aetas, et valetudo esset.

*An* aliquando, et quo loco, scripserit, et num suam voluntatem quamprimum redeundi aperuerit, aliaque huius generis indicia colligantur.

Alia ex rerum adiunctis pro varia absentiae causa colligi indicia sic potuerunt:

*Si ob militiam abierit,* a duce militum requiratur quid de eo sciat; utrum alicui pugnae interfuerit; utrum ab hostibus fuerit captus; num castra deseruerit, aut destinationes periculosas habuerit *etc.*

*Si negotiationis causa iter susceperit* inquiratur, utrum tempore itineris gravia pericula fuerint ipsi superanda: num solus profectus fuerit, vel pluribus comitatus: utrum in regionem ad quam se contulit supervenerint seditiones, bella, fames, et pestilentiae *etc., etc.*

*Si maritimum iter fuerit aggressus,* sedula investigatio fiat a quo portu discesserit; quinam fuerint itineris socii; quo se contulerit; quod nomen navis quam conscendit; quis eiusdem navis gubernator; an naufragium fecerit; an societas quae navis cautionem forsan dedit, pretium eius solverit: aliaeque circumstantiae, si quae sint, diligenter perpendantur.

8. Fama quoque aliis adiuta adminiculis argumentum de obitu constituit, hisce tamen conditionibus, nimirum: quod a duobus saltem testibus fide dignis et iuratis comprobetur, qui deponant de rationabili causa ipsius famae: an eam acceperint a maiori et saniore parte populi, et an ipsi de eadem fama recte sentiant; nec sit dubium illam fuisse concitatam ab illis, in quorum commodum inquiritur.

9. Tandem, si opus fuerit, praetereunda non erit investigatio per publicas ephemerides, datis directori omnibus necessariis personae indiciis, nisi ob speciales circumstantias saniori, ac prudentiori consilio aliter censeatur.

10. Haec omnia pro opportunitate casuum Sacra haec Con-

gregatio diligenter expendere solet; cumque de re gravissima agatur, cunctis aequa lance libratis, atque insuper auditis plurium theologorum, et iurisprudentum suffragiis, denique suum iudicium pronunciat, an de tali obitu satis constet, et nihil obstet quominus petenti transitus ad alias nuptias concedi possit.

11. Ex his omnibus Ecclesiastici Praesides certam desumere possunt normam quam in huiusmodi iudiciis sequantur. Quod si, non obstantibus regulis hucusque notatis, res adhuc incerta et implexa illis videatur, ad Sanctam Sedem recurrere debebunt, actis omnibus cum ipso recursu transmissis, aut saltem diligenter expositis.

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## S. CONGREGATIO CONSISTORIALIS.

### DECRETUM DE SECRETO SERVANDO IN DESIGNANDIS AD SEDES EPISCOPALES IN FOEDERATIS STATIBUS AMERICAE SEPTENTRIONALIS.

Recta ecclesiasticae disciplinae ratio postulat, ut nomina eorum qui ad provisionem sedium episcopalium in *Foederatis statibus* Americae Septentrionalis a cleri consiliis, iuxta leges ibi vigentes, S. Sedi proponuntur, secreta omnino serventur. Hoc exigit decus ecclesiasticae electionis et gravitas negotii, reverentia erga supremum Romani Pontificis iudicium quod invocatur, ipsaque iustitia candidatis debita. Nam cum horum nomina, ut saepe accidit, patefiunt, hoc ipso publicae discussioni exhibentur, quae pro varia hominum ac diariorum acceptione aliquando aequa est, saepius iniusta et iniqua. Quod, quum honori candidati, et aliquando absque facili plenaque reparatione, detrahit, tum etiam sereno S. Sedis iudicio et iustae electionis liberati impedimentum affert. Unde fit ut optimi plures ne in candidatorum album referantur totis viribus refragentur, non solum ob iustissimum tanti officii timorem, sed etiam ne in vulgi ore versentur, et in varias vituperationes incurrant.

Quae considerantes aliquot Rmi huius regionis Praesules aliique etiam praeclarissimi viri, S. Sedem pro opportuno remedio rogaverunt.

SSmus autem D. N. Pius PP. X ut in re tanti momenti

cognosceret quae iusta quae opportuna statui possent, omnes et singulos *statuum Foederatorum* Americae Antistites audiri iussit.

Modo vero, de consulto Emorum Patrum S. C. Consistorialis, iuxta vota ferme concordia omnium illius regionis Antistitum, ea quae sequuntur statuit, et ut ab omnibus ad quos spectat ad amussim serventur mandavit.

1. Convenientibus dioecesanis consultoribus et parochis qui ius habent suffragium ferendi pro prima candidatorum propositione, vulgo *terna,* ab initio sessionis omnes et singuli coram Praesule praesidente iusiurandum dabunt de secreto servando circa nomina quae in discussionem veniunt, et circa ea quae ex maiore suffragiorum numero probata manent, ut Episcoporum iudicio subiiciantur.

2. Si quis consultor, quod Deus avertat, iuramento desit, praeter alias poenas quibus obnoxius evadere potest, statim a consultoris officio removendus erit; si parochus, poena erit perpetua privatio iuris ad suffragium ferendum.

3. Episcopi idem secretum servare *sub gravi* obligantur: et ab initio sessionis in qua de candidatorum scrutinio agitur, Praeses de hac obligatione eos opportune admonebit.

4. Ad idem secretum *sub gravi* tenentur apostolicae Delegationis administri, iuxta iuramentum quod ab iisdem praestari solet; et ii quoque ad quos forte apostolicus Delegatus se diriget ut opportunas notitias de candidatis habeat: qua de re sive verbis, sive litteris aliquem interpellet, ipse tenetur de gravi hac obligatione interpellatum docere.

5. Exemplar huius decreti in singulis curiis episcopalibus servetur, ut omni tempore singulis ad quos spectat norma et regula sit.

Praesentibus valituris contrariis quibuslibet minime obstantibus.

Datum Romae, die 30 Martii 1910.

C. Card. De Lai, *Secretarius.*

L. * S.

S. Tecchi, *Adsessor.*

## S. CONGREGATIO RITUUM.

### I.

MONITUM AD EDITORES LIBRORUM LITURGICORUM.

I. In rubricis Generalibus Breviarii Romani tit. IX, n. 6, post Festum Nativitatis B. M. V. inseri debet *Septem Dolorum, Dominica tertia Septembris.*

II. In parte hyemali Breviarii Romani in Festo S. Thomae Aquinatis, die 7 Martii, ubi legitur: "*Lectio IX, de Homilia etc.*", substituantur verba: "*In Quadragesima, lectio IX, de Homilia et comm. Feriae*".

III. In Rubrica Breviarii et Diurnalis quae invenitur die 16 Septembris in Festo Ss. Cornelii et Cypriani Mm. et quae incipit: "Si Festum Ss. Cornelii et Cypriani occurrerit Dominica, etc. . . ." et concluditur *in I Vesp. et Laud. tantum*, verba *I Vesp. et* deleantur.

IV. In Missali Romano, tum in Festo Ss. VII Fundatorum, tum in Missa *Intret* de Communi plurium. Mart. 1 loco, ad Graduale legendum; "*in generationem et generationem*", prouti legitur in textu S. Scripturae, Eccl. 44, 14.

V. In Rituali Romano, Benedictio novae Campanae, quae ad usum Ecclesiae, sive Sacelli, inserviat, adprobata per Decretum S. R. C. 22 Ianuarii 1908, ponatur inter benedictiones reservatas in appendice, ante benedictionem simplicem novae Campanae, quae tamen ad usum Ecclesiae non inservit, nuper reformatam.

VI. Item in Rituali Romano, Benedictio Officinae Librariae et Machinae Typographicae nuper adprobata Decreto 12 Maii 1909, inseratur inter benedictiones non reservatas, in appendice, ante benedictionem Domus Scholaris noviter erectae.

### DECRETUM.

Sanctissimus Dominus Noster Pius Papa X, referente infrascripto Cardinali Sacrorum Rituum Congregationi Praefecto, suprascriptas variationes Brevario, Missali ac Rituali Romano respective inserendas decrevit. Die 9 Martii 1910.

Fr. S. Card. MARTINELLI, *S. R. C. Praefectus.*

L. * S.

PH. CAN. DI FAVA, *Substitutus.*

## II.

### Officium, Missa ac Elogium de S. Paulino, Episcopo Nolano Confessore, pro Universa Ecclesia.

IN BREVIARIO ROMANO.

Die 22 Junii

In Festo S. Paulini Episcopi Confessoris.

*Duplex.*

Omnia de Communi Confessoris Pontificis, praeter sequentia:

ORATIO.

Deus, qui omnia pro te in hoc saeculo relinquentibus, centuplum in futuro et vitam aeternam promisisti: Concede propitius; ut, Sancti Pontificis Paulini vestigiis inhaerentes, valeamus terrena despicere, et sola coelestia desiderare: Qui vivis et regnas.

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IN I. NOCTURNO.

*Lectiones de Scriptura occurrente.*

IN II. NOCTURNO.

(*Ex Brevi Pii Papae X, diei 18 Sept., 1908*).

*Lectio IV.*

Pontius Meropius Anicius Paulinus, anno reparatae salutis trecentesimo quinquagesimo tertio, a clarissima civium Romanorum familia, Burdigalae in Aquitania natus, acri fuit ingenio ac moribus suavibus. Ausonio magistro, eloquentia ac poeseos laude excelluit. Praenobilis ac ditissimus, honorum cursum ingressus, florenti aetate, senatoria dignitate potitus est. Dein Italiam petiit consul, et Campaniam provinciam nactus, sedem Nolae statuit. Hic divino lumine tactus, ob coelestia signa, quae Felicis presbyteri martyris sepulchrum illustrabant, verae Christi fidei, quam iam animo cogitabat, impensius adhaerere coepit. Fasces igitur ac securim nulla caede maculatam deposuit, et reversus in Galliam, variis aerumnis ac magnis terra marique laboribus iactatus, oculo capitur, sed a beato Martino Turonensi Episcopo sanitati restitutus, lustralibus baptismatis aquis a beato Delphino Burdigalensi Antistite abluitur.

*Lectio V.*

Divitiis quibus abundabat spretis, bona vendidit pretiumque pauperibus distribuit, et uxorem linquens Therasiam, mutata patria, et ruptis vinculis carnis in Hispaniam secessit, venerandam sequutus, ac toto sibi pretiosiorem orbe, Christi pauperiem. Barcinone dum Sacris devote adstaret, solemni die dominicae Nativitatis, repentino

admiratae plebis tumultu correptus, ac frustra reluctans, a Lampidio Episcopo presbyter ordinatur. Inde redit in Italiam, et Nolae, quo sancti Felicis religione ductus fuerat, penes illius sepulchrum monasterium condidit, et adscitis sociis, coenobiticam vitam aggreditur. Hic vir iam senatoria et consulari dignitate praeclarus, stultitiam crucis amplexus, toto fere orbe admirante, vili indutus tunica, vigilias inter ac ieiunia, in assidue coelestium rerum contemplatione dies noctesque defixus manebat. Sed, percrescente sanctimoniae fama, ad Nolanum Episcopatum evehitur, atque eodem in pastorali munere obeundo, miranda pietatis, sapientia, ac potissimum caritatis exempla reliquit.

*Lectio VI.*

Haec inter, sapientia referta, de religione ac fide pertractantia, ediderat scripta, saepe etiam, numeris indulgens, concinnis carminibus sanctorum acta concelebraverat, summam christiani poetae famam adeptus. Quotquot sanctitate ac doctrina praestantissimi viri eo tempore erant, tot sibi amicitia atque admiratione devinxit. Quamplurimi ad eum, ceu ad christianae perfectionis magistrum, undecumque confluebant. Vastata a Gothis Campania, facultatem omnem, relictis quidem sibi rebus ad vitam necessariis, in alendos pauperes et captivos redimendos contulit. Postea vero Vandalis easdem regiones infestantibus, cum ab eo posceret vidua ut filium sibi redimeret ab hostibus captum, consumptis bonis omnibus in officio pietatis, se ipsum pro illo tradit in servitutem, atque in vincula coniectus in Africam rapitur. Tandem, non sine praesenti Dei ope, libertate donatus et Nolam reversus, dilectum ovile bonus pastor revisit: ibique annum agens septuagesimum octavum aetatis suae, placidissimo exitu obdormivit in Domino. Corpus, prope sancti Felicis sepulchrum conditum, postea, Longobardorum tempore, Beneventum, atque, Othone tertio Imperatore, Romam ad Basilicam sancti Bartholomaei ad insulam Tiberinam translatum fuit. Pius vero Papa decimus iussit sacras Paulini exuvias Nolae restitui, et festum ipsius ad ritum duplicem pro universa Ecclesia evexit.

IN III. NOCTURNO.

*Lectio VII.*

Lectio sancti Evangelii secundum Lucam (*cap. 12*).

In illo tempore, dixit Iesus discipulis suit: Nolite timere, pusillus grex, quia complacuit Patri vestro dare vobis regnum. Et reliqua.

Homilia sancti Paulini Episcopi.

(*De Gazophylacio*).

Potuerat, dilectissimi, Dominus omnipotens aeque universos divi-

tes facere, ut nemo indigeret altero; sed infinitae bonitatis consilio sic paravit misericors et miserator Dominus, ut tuam in illis mentem probet. Fecit miserum, ut agnosceret misericordem; fecit inopem, ut exerceret opulentum. Materia divitiarum tibi est fraterna paupertas, si intelligas super egenum et pauperem, nec tibi tantum habeas quod accepisti, quia ideo et illius partem tibi in hoc saeculo contulit Deus, ut tibi deberet, quod de suis donis tuo voluntario affectu indigentibus obtulisses, ac te vicissim in aeterna die de illius parte ditaret. Per ipsos enim nunc accipit Christus, et tunc pro ipsis rependet.

*Lectio VIII.*

Refice esurientem animam, et non timebis in die mala ab ira superventura. Beatus enim (inquit), qui intelligit super egenum et pauperem, in die mala liberabit eum Dominus. Operare igitur et excole hanc regionem terrae tuae, frater, ut germinet tibi frugem fertilem, plenam adipe frumenti, magno cum foenore centesimum tibi fructum multiplicati seminis afferentem. In huius vel possessionis vel negotiationis appetitum et studium sancta et salutaris est avaritia; nam talis cupiditas, quae regnum coeleste meretur et bonum perenne desiderat, radix bonorum est. Tales igitur divitias concupiscite, et huiusmodi possidete patrimonium, quod in centenos fructus vobis creditor pensitet, ut vestros quoque vobiscum bonis perennibus augeatis haeredes. Possessio enim haec vere magna et pretiosa est, quae possessorem suum non cumulo saeculari onerat, sed reditu ditat aeterno.

*Lectio IX.*

Verum, dilectissimi, non solum ut bona aeterna quaeratis, sed ut mala innumera vitare mereamini, praesenti sollicitudine et sedula operatione iustitiae providete. Magno enim adiutorio teque praesidio nobis opus est, et multarum atque indeficientium orationum patrociniis indigemus. Adversarius enim noster non quiescit, et in nostrum pervigil hostis interitum obsidet omnes vias nostras. Multae praeterea nobis in hoc saeculo cruces, innumera discrimina, morborum labes, febrium ignes et dolorum tela grassantur in animas, cupiditatum faces accenduntur, ubique praetenti latent laquei, undique stricti horrent gladii, inter insidias et pugnas vita transigitur, et per ignes doloso cineri suppositos ambulamus. Igitur, priusquam in aliquam tantarum aegritudinum labem casu vel merito actus incurras, festina medico susceptus et carus fieri, ut in tempore necessitatis paratum habeas remedium salutis. Aliud est, quando tu solus oras pro te, et aliud quando multitudo pro te apud Deum trepidat.

IN MISSALI ROMANO.

*Missa* Sacerdotes, *ut in Missali romano, cum Epistola et Evangelio propriis (22 Iunii), et cum Orationibus sequentibus:*

*Oratio.*

Deus, qui omnia pro te in hoc saeculo relinquentibus, centuplum in futuro et vitam aeternam promisisti: concede propitius; ut sancti Pontificis Paulini vestigiis inhaerentes, valeamus terrena despicere, et sola coelestia desiderare: Qui vivis et regnas.

*Secreta.*

Da nobis, Domine, perfectae caritatis sacrificium, exemplo sancti Pontificis Paulini, cum altaris oblatione coniungere: et beneficentiae studio sempiternam misericordiam promereri. Per Dominum.

*Postcommunio.*

Tribue nobis, per haec Sancta, Domine, illum pietatis et humilitatis affectum, quem ex hoc divino fonte hausit sanctus Pontifex tuus Paulinus: et ipsius intercessione, in omnes, qui te deprecantur, gratiae tuae divitias benignus effunde. Per Dominum.

IN MARTYROLOGIO ROMANO.

Die 22 Iunii.

Apud Nolam, Campaniae urbem, natalis beati Paulini, Episcopi et confessoris, qui ex nobilissimo et opulentissimo factus est pro Christo pauper et humilis, et quod supererat, seipsum, pro redimendo viduae filio, quem Vandali, Campania devastata, captivum in Africam abduxerant, in servitutem dedit. Claruit autem, non solum eruditione et copiosa vitae sanctitate, sed etiam potentia adversus daemones: cuius praeclaras laudes sancti Ambrosius, Hieronymus, Augustinus et Gregorius scriptis suis celebrarunt. *Eius corpus Beneventum, inde Romam translatum, iussu Pii Papae decimi Nolae restitutum fuit.*

DECRETUM.

SSmus Dnus noster Pius Papa X, ex sacrorum Rituum Congregationis consulto, ac referente infrascripto Cardinali eidem sacro Coetui Praefecto, suprascriptum Officium itemque Orationes proprias, Missae de S. Paulino Episcopo confessore inserendas, necnon verba emendanda in elogio Martyrologii romani, iuxta litteras apostolicas in forma Brevis datas, sub die 18 Septembris anno superiore, in posterum universim adhiberi mandavit. Contrariis non obstantibus quibuscumque. Die 9 Iunii, 1909.

Fr. S. Card. MARTINELLI, *Praefectus.*

L. * S.

✠ D. PANICI, Archiep. Laodicen., *Secretarius.*

## SECRETARIA STATUS.

### I.

### Epistola ad Archiepiscopos, Episcopos aliosque locorum Ordinarios in America Latina et Insulis Philippinis.

Illme ac Rme Domine,

Sanctissimus Dominus Noster Americae Latinae et Philippinis Insulis, per Rescriptum die 1ª Ianuarii huius anni datum, quod typis impressum praesentibus litteris apponitur, amplissimum Indultum super ieiunio et abstinentia, ad decem annos valiturum, concedere dignatus est.

Ut Amplitudini Tuae videre est, gratiae, quas per Indultum hoc generale in re ieiunii et abstinentiae Sanctitas Sua universis praefatarum regionum Dioecesibus est elargita, tanti sunt momenti eamque praeseferunt benignitatem in conscientiis fidelium expediendis a conditionibus praescriptisque onerosis Indulti anni 1899, ut superare sane dicas quantum elapsis temporibus hac de re concessum fuerit, ipsis in locis ubi Bulla *Cruciatae,* quae dicitur, vigebat. Cum autem haec Bulla et Indulta sive *Summaria* quadragesimalia aliave id genus Rescripta, quae dari una cum memorata Bulla consueverunt, iamdiu in pluribus Americae Latinae regionibus vim amplius non obtinerent, atque, ubi vigebant, eleemosynae quae hoc titulo solvendae erant, potius ex hodie remisso passim fidei Christianae fervore quam ex vero Ecclesiae legum contemptu, a paucioribus, pro fidelium numero, in dies praestarentur; idem Pontifex sapientissime desiderans ne id, quod initio ad animarum pacem et bonum constitutum fuerat, vergeret, humanae infirmitatis causa, in novam peccati occasionem atque in multorum aeternae salutis discrimen, statuit decrevitque ut desinat pro America Latina universa ac pro Philippinis Insulis eiusdem Bullae *Cruciatae,* itemque quadragesimalium Indultorum sive *Summariorum,* de quibus supra, usus et obligatio; quo fiet ut, in locis ubi hucusque illa privilegia vigebant, qui ea impetraverint non amplius renovare teneantur, qui vero ipsa non obtinuerint nihil est cur expostulent.

Quod vero spectat ad ceteras facultates et gratias, quae ordinario more per Bullam eamdem hactenus tribuebantur, si ratio et vis prospiciatur facultatum Apostolicarum, quibus earum regionum Episcopi ditari solent, necnon summa S. Sedis be-

nignitas in elargiendis, tum generali tum peculiari forma, Indulgentiis plenariis vel partialibus, compertum quidem erit nunc harum omnium, partem abunde compensari, partem alio de capite, sed pari profusione concedi; quare ex hac Bullae *Cruciatae* cessatione, regionum earum fideles nil prorsus detrimenti neque spiritualium Ecclesiae beneficiorum imminutionem esse passuros iam praevidere fas est. Nam:

1.° Spirituali indulgentiarum lucro per relatam Bullam concessarum, tam vivis quam defunctis, satis superque per tot pietatis opera vel preces, quae nunc exstant, ab Ecclesia indulgentiis locupletatas, facile suppleri potest.

2.° Facultatibus, quae pro interdicti tempore tribuebantur, vix unquam, in hodierna Ecclesiae praxi, opus esse videtur; quod, si casus huiusmodi forte contingat, ita, ad agendi rationem quod attinet, interdicti applicatio mitigata evadet, ut vetera Indulta expetendi necessitas fere non habeatur.

3.° Votorum ac iuramentorum commutationibus aliunde aditus plane patet, propter Apostolicas facultates, quae, ad tempus non ita breve, a S. Sede Episcopis communicantur atque propter tot tantaque privilegia ac particularia indulta, quibus plurimi ex utroque clero confessarii gaudere solent.

4.° Eaedem facultates satis consulere videntur etiam casibus canonicarum inhabilitatum, aeque ac difficultatibus, quae oriri solent ex poenis incursis a Beneficiariis in acquisitione et usu sui beneficii.

5.° Idem dicendum de absolutione a censuris, de dispensatione super canonicis irregularitatibus et matrimonialibus impedimentis quibusdam, atque de celebrandi licentia per horam ante lucem et per horam post meridiem; quibus omnibus a S. Sede optime provisum est per facultates quam amplissime earum regionum Episcopi collatas, quae longe excedunt quot-quot Bulla *Cruciatae* continebantur.

Hisce compositum litteris, item Rescriptum Amplitudo tua reperiet, quo facultates quaedam, Dioecesibus Americae Latinae anno 1900 a Leone PP. XIII f. r. ad decennium tum per Rescriptum a S. Congregatione Negotiis Ecclesiasticis Extraordinariis praeposita datum die 1ª Ianuarii sub nn. 1, 2, 3, 4, 6, 7 et 8, tum per Rescriptum S. Congregationis Concilii diei 4ae Maii concessas, ad aliud decennium confirmantur, et ad Insulas Philippinas item ad decennium extenduntur.

Haec omnia patefacere atque consideranda Tibi proponere tenebar; iamque superest ut Tibi sensus exprimam plenissimae existimationis meae ex animo.

Amplitudinis Tuae

Romae, die 1ª Martii 1910. Addictissimus

R. Card. MERRY DEL VAL.

## II.

### INDULTUM CIRCA ABSTINENTIAM ET IEIUNIUM PRO AMERICA LATINA ET INSULIS PHILIPPINIS.

*Ex Audientia SSmi die 1ª Ianuarii 1910.*

Archiepiscopi et Episcopi Americae Latinae, in Urbe, anno MDCCCXCIX, in plenarium Concilium congregati, Leoni PP. XIII f. r. exposuerunt maximam difficultatem in qua, ob speciales regionum conditiones, versantur fideles suarum dioecesium servandi ecclesiasticas leges de ieiunio et abstinentia non obstantibus amplissimis indultis a S. Sede iam concessis. Supplices proinde dederunt preces ut Sanctitas Sua ampliorem et generalem pro America Latina dispensationem concedere dignaretur.

Porro idem Pontifex, re mature perpensa atque praehabito voto nonnullorum S. R. E. Cardinalium, attentis gravissimis causis allatis, referente me infrascripto Cardinali a Secretis Status, volens animarum necessitatibus atque anxietatibus occurrere, servata ecclesiastica lege ieiunii et abstinentiae ac salvis permanentibus excusationibus ab eadem lege iure communi, iuxta regulas probatorum auctorum, admissis, amplius indultum et generale concessit, quibusdam conditionibus circumscriptum.

Cum autem causae illae gravissimae non solum perdurent, sed mitigationem in ipsis conditionibus praefatis suadeant, Sanctissimus Dominus Noster Pius Divina Providentia Papa X, ne ex petitione singulis fidelibus vel familiarum capitibus usque adhuc imposita, vel ex taxis eleemosynarum ex capite Bullae *Cruciatae* vel aliunde alicubi praescriptis, spirituale damnum patiantur illi praesertim qui forsan non ex vero legis despectu, sed potius ex fragilitate et humana infirmitate, conditionibus et praescriptis onerosis non satisfaciant et tamen indebite indulto gaudere praesumant, ut experientia compertum

est; novum indultum de speciale benignitate concedendum duxit ad decennium, et concessit, singulis annis ab omnibus et singulis Americae Latinae et Insularum Philippinarum Ordinariis, facta mentione apostolicae delegationis, simpliciter et ad litteram prout iacet promulgandum, cuius virtute:

I. *Lex ieiunii sine abstinentia* a carnibus servetur feriis VI adventus et feriis IV quadragesimae.

II. *Lex ieiunii et abstinentiae* a carnibus servetur feria IV cinerum, feriis VI quadragesimae et feria V maioris hebdomadae.

Sed diebus ieiunii semper licebit omnibus, etiam regularibus, quamvis specialem dispensationem non petierint, in collatione serotina, uti ovis ac lacticiniis. In refectiuncula autem matutina permittuntur lacticinia, salva lege parvitatis et exclusis ovis.

III. *Abstinentia a carnibus* sine ieiunio servetur in quatuor pervigiliis festorum Nativitatis D. N. I. C., Pentecostes, Assumptionis in coelum B. M. V. et Sanctorum Apostolorum Petri et Pauli.

Circa usum huius indulti, Sanctissimus haec quae sequuntur statuere dignatus est:

1.° Firma remanent privilegia in Const. Leonis XIII *Trans Oceanum,* die 18ª Aprilis 1897 Americae Latinae concessa, et per aliud Indultum, hac ipsa die datum, ad Insulas Philippinas extensa.

2.° Omnia alia indulta circa ieiunium et abstinentiam, etiam sub titulo Bullae *Cruciatae* et Summariorum, quae eidem Bullae adnectebantur, hucusque in usu, quamvis Apostolicis Litteris confirmata, penitus et totaliter in universa America Latina et in Insulis Philippinis abrogata declarantur.

3.° Nulla omnino taxa pecuniaria nullaque eleemosyna quocumque titulo deinceps imponi poterit pro usu indulti; nec petitio eiusdem indulti a singulis fidelibus vel familiarum capitibus facienda amplius requiritur.

4.° Quamvis ex capite dispensationis circa ieiunia et abstinentiam vel ex titulo indultorum Bullae *Cruciatae* et Summariorum, quae huic adnectebantur, nulla taxa nullaque eleemosyna imponi possit, tamen Sanctitas Sua hortatur fideles qui id possint, ut, per spontaneas eleemosynas, sumptibus cultus divini, christianae institutionis iuventutis, beneficentiae

et missionum concurrere non omittant: ad quod, singulis annis, in quatuor diebus festis de praecepto, uniformi ratione in unaquaque Provincia Ecclesiastica seu regione Americae Latinae et Insularum Philippinarum a respectivis Ordinariis praescribenda, in omnibus parochialibus ecclesiis et in omnibus ecclesiis et sacellis iurisdictioni Episcoporum subiectis fiant collectae eleemosynarum extraordinariae (omnino tamen voluntariae seu non praeceptivae) ad hunc finem destinatae, et respectivo Ordinario tradendae; cuius prudentiae et conscientiae earumdem eleemosynarum distributio committitur. Et omnes fideles speciali diligentia curent, non tamen sub praecepto, hanc S. Sedis benignam indulgentiam piis precibus, praesertim per Rosarii Marialis recitationem, compensare.

5.° Religiosi utriusque sexus, speciali voto non obstricti, quamvis sint ex Ordinis Minorum Familiis, de consensu suorum Superiorum uti possunt praesenti indulto, etiam quoad abstinentias et ieiunia in propria regula sive statutis praescripta. Hortandi tamen sunt Superiores Regulares, praesertim Provinciales et quasi Provinciales, ut pro viribus abstinere curent ab usu huiusmodi indulti intra claustra; subditi vero stent iudicio suorum Superiorum.

Contrariis quibuscumque, etiam specialissima mentione dignis, non obstantibus.

Datum Romae, die, mense et anno praedictis.

R. Card. MERRY DEL VAL, *a Secretis Status.*

## III.

### FACULTATES DECENNALES EPISCOPIS AMERICAE LATINAE ET INSULARUM PHILIPPINARUM CONCESSAE.

*Ex Audientia SSmi die 1ª Ianuarii 1910.*

SSmus D. N. Pius Div. Prov. Papa X, referente me infrascripto Cardinali a Secretis Status, quaedam privilegia Americae Latinae anno 1900 a Leone PP. XIII f. r. ad decennium concessa, ad aliud decennium confirmare dignatus est, et ad Insulas Philippinas item ad decennium extendere, videlicet:

I. Ut quoties Fidei Professio fieri debeat coram Episcopo, et adsit gravis necessitas, emitti valeat etiam coram delegato ipsius Episcopi.

II. Ut ubi necessarium sit ob paucitatem sacerdotum, audito Capitulo, et ubi Capitulum non adsit, habito voto Consultorum dioecesanorum, Episcopi ad Synodum dioecesanam singulis vicibus aut dimidiam partem Parochorum vel Rectorum, aut illos vocare possint, quos opportunius vocandos in Domino iudicaverint.

III. Ut in Missis vivorum quae celebrantur cum cantu, in duplicibus primae et secundae classis, in dominicis aliisque diebus sollemnibus, et quoties SS. Eucharistiae Sacramentum publicae fidelium venerationi patet expositum, quamvis haberi non possint ministri sacri, liceat thurificationes peragere.

IV. Ut "*Memoriale Rituum*" a Benedicto XIII editum pro parochiis ruralibus adhiberi possit etiam in ecclesiis non parochialibus, in quibus verificentur conditiones *parvarum ecclesiarum.*

V. Ut attentis specialibus circumstantiis praedictarum regionum clerici etiam simpliciter tonsurati, ultra triennium ab omni officio et beneficio suspensi, elapso suspensionis triennio, privati ipso facto habendi sint iure deferendi habitum talarem et tonsuram, nisi obtineant specialem licentiam in scriptis a proprio Ordinario.

VI. Ut tuto admitti possint tamquam causae speciales privationis ab officio et beneficio parochiali, praevia legitima seu trina monitione, eae quae habentur in articulo 820 decretorum Concilii Plenarii Americae Latinae, idest:

1.° Publica, perdurans graviterque culpabilis infamatio quoad mores sacerdotales, etiam post legitimas admonitionem non correctos, qua cura animarum grave damnum patiatur:

2.° Temeraria et post legitimam monitionem contumaciter repetita ad matrimonium admissio eorum, qui publicis impedimentis rite non dispensatis detinentur:

3.° Omissio temeraria instructionis catecheticae, diebus saltem dominicis et festis solemnibus, per maiorem anni partem et post legitimam monitionem pertinaciter continuata. Item temeraria et post legitimam monitionem iterata negligentia, in administratione sacramentorum fidelibus in articulo mortis constitutis, etiam ex sola causa distantiae ab ecclesia parochiali admissa;

4.° Gravis, publica et post legitimam monitionem repetita iniustitia et inobedientia in exigendis taxis, praesertim occa-

sione matrimoniorum contrahendorum aut funerum, contra leges dioecesanas de taxis latas;

5.° Gravis, publica, per maiorem anni partem temere protracta, atque post legitimam monitionem pertinaciter continuata negligentia spiritualis curae et institutionis christianae Indis et Nigritis paroeciae impendendae secundum normas in legibus dioecesanis praescriptas.

VII. Ut attentis specialibus circumstantiis dictarum regionum circa bona ecclesiastica, Episcopi, praevio Capituli vel Consultorum dioecesanorum consensu, facultatem habeant: 1.° Locandi bona ecclesiastica ultra consuetum triennium, usque ad novem vel duodecim annos, dummodo iuxta leges civiles periculum non adsit quod locatio transeat in emphyteusim; 2.° Libere alienandi bona ecclesiastica, ubi summa pecuniae non excedat valorem viginti millium libellarum monetae propriae nationis, si necessitas vel evidens utilitas id postulent, et pretium inde obveniens investiatur loco honesto tuto et fructifero, favore Ecclesiae seu causae ad quam bona pertinebant.

VIII. Ut designatis, ubicumque fieri poterit a singulis Ordinariis in propria dioecesi nonnullus paroeciis principalioribus, quae Sacerdotibus maturae aetatis, probatae vitae, non communi scientia et pietate praeditis, in titulum ad tramitem iuris de regula ordinaria conferantur, ceterae omnes paroeciae, imo et superius recensitae, si adiuncta (prudenti Ordinarii iudicio aestimanda) id exigant, conferri possint absque concursu et ad nutum, salvis tamen privilegiis ab Apostolica Sede concessis, et cauto ut facultate transferendi aut removendi paroeciarum rectores, Episcopi nonnisi moderate et ex iusta causa utantur; onerata super hoc eorumdem Episcoporum conscientia.

IX. Ut Episcopi conferre possint absque concursu omnes Canonicatus de officio, quoties expedire iudicaverint.

Contrariis quibuscumque, etiam speciali mentione dignis, non obstantibus.

Datum Romae, die, mense et anno praedictis.

R. Card. MERRY DEL VAL, *a Secretis Status.*

IV.

INDULTUM EXTENSIONIS LITTERARUM APOSTOLICARUM "TRANS OCEANUM" ET CONSTITUTIONIS "ROMANOS PONTIFICES" AD INSULAS PHILIPPINAS.

*Ex Audientia SSmi die 1ª Ianuarii 1910.*

SSmus D. N. Pius Div. Prov. Papa X, referente me infrascripto Cardinali a Secretis Status, de speciali benevolentia, ad Provinciam Ecclesiasticam Manilensem seu ad universam regionem Insularum Philippinarum extendere dignatus est privilegia Americae Latinae, per Litt. Apost. *Trans Oceanum,* die 17ª Aprilis 1897, a sa. me. Leonis Papae XIII ad triginta annos concessa; ita tamen ut, quousque dicta privilegia pro America Latina perdurent, eodem tempore pro Insulis Philippinis vigeant, ut tum in America Latina tum in praefatis Insulis eadem sit privilegiorum duratio.

Insuper in perpetuum ad easdem Insulas Philippinas extendit Constitutionem *Romanos Pontifices* ab eodem Leone XIII octavo Idus Maii 1881 editam.

Contrariis quibuscumque, etiam speciali mentione dignis, non obstantibus.

Datum Romae, die, mense et anno praedictis.

R. Card. MERRY DEL VAL, *a Secretis Status.*

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## ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

By decree of the S. Congregation of Consistory:

*2 April, 1910:* The Rev. John Bapt. Gorordo, Titular Bishop of Nilopolis, to the See of Cebú.

The Rev. John Bernard MacGinley, of Philadelphia, to the See of Nueva Caceres.

*9 April, 1910:* The Rev. Timothy Corbett, of Duluth, to the See of Crookston.

The Rev. Vincent Wehrle, O.S.B., Abbot of St. Mary's, Richardton, to the See of Bismarck.

The Rev. Joseph F. Busch, head of the mission band of St. Paul, Minnesota, to the See of Lead.

*12 April, 1910:* The Rev. Joseph Petrelli, Secretary of the Apostolic Delegation in the Philippine Islands, to the See of Lipa, P. I.

The Rev. Paul Singzon, Vicar General of Cebú, to the See of Calbayog, P. I.

# Studies and Conferences.

## OUR ANALECTA.

The Roman documents for the month are:

I. S. CONGREGATION OF THE SACRAMENTS:

1. Solves a number of *Dubia* regarding the Decree *Ne temere*. Among others, (a) decides that parties may marry validly and licitly without the attendance of a competent priest, whenever such priest cannot be had without grave inconvenience and after a delay of one month. The requisite number of witnesses to the marriage may not in such cases be dispensed with, however; (b) decides that the term *vagi* applies to all parties who have no recognized parish priest or Ordinary where they live; (c) directs the Ordinaries to insist on the prescribed entry of newly-married persons in the Baptismal Register.

2. Gives certain directions concerning the method to be observed in proving the death of a married person before admitting the surviving party to a new marriage.

II. S. CONSISTORIAL CONGREGATION publishes a decree enjoining secrecy under oath upon the electors of the *terna* by which candidates are proposed for bishoprics in the United States.

III. S. CONGREGATION OF RITES:

1. Makes certain corrections and additions in the text of the liturgical books.

2. Text of the new Office and Mass of St. Paulinus, Bishop, whose feast falls on the 22 June.

IV. SECRETARIATE OF STATE:

1. Issues letters regarding the use of Indults dispensing from the laws of fasting and abstinence as applicable to Latin America and the Philippine Islands.

2. Grants special faculties to the Bishops of Latin America and the Philippine Islands.

ROMAN CURIA gives list of recent appointments.

## AUTHENTIC INTERPRETATION REGARDING THE RHYTHM OF THE LITURGICAL CHANT ACCORDING TO THE VATICAN EDITION.

We give below a translation of the letter of Cardinal Martinelli to Dr. Haberl, the president of the German Cecilienverein. The original was published in *Musica Sacra* for March, 1910. It affords us an occasion to point out how unwarranted were the persistent efforts of those who sought to discredit the views we advocated for the promotion of the liturgical chant upon the lines prescribed by the Holy See. On account of the bearing of this letter upon the articles which Father Bonvin, S.J., is publishing in several papers and magazines the letter will no doubt be of great interest to many of our readers. A commentary on the important document is also given below.

LETTER OF CARDINAL MARTINELLI, PREFECT OF THE CONGREGATION OF RITES TO MONSIGNOR FRANCIS XAVIER HABERL, DOMESTIC PRELATE AND PRESIDENT OF THE ASSOCIATION OF ST. CECILIA IN GERMANY, RATISBON, BAVARIA.

His Holiness has learned that, particularly in Germany and among the Germans of the United States, a view concerning the Vatican edition of the liturgical chant is being spread which is absolutely false in itself and very prejudicial to the uniform restoration of the said chant in the whole Church. It is insinuated that the Holy Father in publishing the aforesaid edition did not intend to embody in it a special form of rhythm, but to leave to the individual music directors the right to apply to the series of notes, taken materially, any rhythm they deem most appropriate.

How erroneous this opinion is may be deduced from a simple examination of the Vatican edition in which the melodies are evidently arranged according to the system of the so-called free rhythm, for which also the principal rules of execution are laid down and inculcated in the preface to the Roman Gradual in order that all may abide by them and that the chant of the Church be executed uniformly in every respect. Moreover, it is well known that the Pontifical Commission, charged with compiling the liturgical Gregorian books, had expressly intended from the beginning and with the open approval of the Holy See to mark the single melodies of the Vatican edition in that particular rhythm. Finally the approbation which the Sacred Congregation of Rites bestowed upon the Roman

Gradual by order of the Holy Father extends not only to all the particular rules by which the Vatican edition has been made up, but includes also the rhythmical form of the melodies, which, consequently, is inseparable from the edition itself. Therefore, in the present Gregorian reform it has always been and still is absolutely foreign to the mind of the Holy Father and of the Sacred Congregation of Rites to leave to the discretion of the individuals such an important and essential element as the rhythm of the melodies of the Church is.

By reason of the great authority which your Reverence enjoys as President General of the worthy Association of St. Cecile, you are requested to make the present communication known to all the members of the aforesaid Association, exhorting at the same time the patrons of Church Music to desist from all attempts, which in the present state of archeological, literary, and historical studies, cannot have a serious and gratifying result. They only serve to confuse the minds of the less experienced and to alienate the hearts from the Gregorian reform, as it was intended by the Holy Father and which, also with regard to the rhythm, has not only been accepted and more and more elucidated through new and useful researches by the most renowned Gregorian theorists, but is now actually rendered with complete and consoling success by innumerable schools in all parts of the world.

It was my duty to communicate this to you by special commission of His Holiness.

With sentiments of sincere esteem and devotedness,

CARDINAL FR. SEBASTIAN MARTINELLI.

*Rome, 18 February, 1910.*

To this letter, which he publishes in the original Italian text and in German translation in *Musica Sacra,* March, 1910, Dr. Haberl adds the following note:

The undersigned declares that he yields perfectly to the will and wish of His Holiness and the Cardinal Prefect of the Congregation of Rites. He has given orders that the many contributions which are sent in concerning the rhythm, and the essays which have been composed by various authors in purely scientific form regarding this subject, will no longer be published either in the *Musica Sacra* or in the official organ of the "Caecilienverein" (*Fliegende Blaetter*). And he urgently admonishes the members of the "Caecilienverein" to submit obediently to the wish and declaration of the Holy Father.

F. X. HABERL.

The foregoing document was submitted to the Rev. Dr. Henry, whose commentary thereon follows:

The very important decision concerning Rhythm, which is given

in the above-translated letter of Cardinal Martinelli, will be but vaguely and insecurely appreciated by those who, trained in the method of rendering the Chant by the *Magister Choralis* of Haberl, have not followed the discussions which have signalized the recent reform movement in the Sacred Chant. The "Ratisbon" edition, commended so heartily by Pius IX and Leo XIII, found acceptance and enthusiastic adoption especially in Germany and America, where its practical use was fostered by the great Cecilienverein. Dr. Haberl composed, for the better training in the Chant thus popularized, his *Magister Choralis,* which became the prominent guide to the interpretation of the Chant.[1]

The fundamental rule for the rhythm advocated by Dr. Haberl and the Cecilienverein generally, was the now famous statement: "Sing the words with notes, as you would speak them without notes." This rule will depend for its application on the proper method of speaking Latin—and here the question of the real value of the Latin accent comes into prominence. Roughly speaking, Haberl looked on the accented syllable as one which was longer in duration and stronger in emphasis than the unaccented syllables of a word. He said, for example: "We often find in such words as *Dominus,* quite a group of notes over the short syllable *mi,* and but one or two perhaps over the accented syllable *Do.* In this and similar instances the group of notes over the short syllable, should be sung quickly but smoothly and with a depression of the voice; while the single note (if there be but one) over the syllable *Do,* should be delivered with emphasis and power." The names given to the plainchant notes (*nota longa, nota brevis, nota semibrevis*) further insinuated a distinction of time-value based on the form of the note.

Recent paleographic studies in the Chant, however, appeared to contradict this view of the function of the notes and of the value of the accent, and to demonstrate that the various forms (*virga, punctum*) of the notes bore no relation even to relative time-values, the same melody appearing in various MSS. indifferently noted with *virgae* or *puncta.* Other indications from the MSS., which it would be tedious further to illustrate here, showed that the rhythm adopted by Haberl had not the sanction of the ancient usage of those who composed and embellished the chants. Haberl entitled his Rhythm "*even* measure", and represented it as opposed both to the measure of modern music (which he properly styled "*mathematically equal*

[1] Its usefulness was illustrated by the fact that the second American edition, issued in 1892, was a translation from the ninth German edition. Its translator was the Most Rev. Dr. Donnelly, Bishop of Canea, Vicar General of Dublin —— a reminder to us of the fact that Ireland also welcomed both the Ratisbon edition and the *Magister Choralis.*

measure") and to the rough approximation to equality of all the notes of plainchant (which he styled "equal time-value"). Haberl's view of rhythm in plainchant was thus different from the view entertained by the Vatican Commission which has produced the Vatican edition (a rhythm styled in Cardinal Martinelli's Letter "free rhythm"), and was also different from the view of those who advocated a mathematically proportioned value for the notes (and who are now styled "mensuralists", while their system is styled "mensuralism").

Shortly before (and ever since) the appearance of the first issue (the *Kyriale*) of the Vatican Edition, the question of the proper rhythm for the Chant was hotly debated by specialists in the Chant. The fact that, when the *Kyriale* appeared, it gave no clear intimation of the view which the Commission had (as later appeared) determined as the correct one concerning rhythm, seemed to give a "right of way" to any school of opinion. In a pamphlet reviewing Dom Molitor's *Die Nach-Tridentinische Choralreform,* Professor Riemann wrote: "The problem of the restoration of the Gregorian Chant is far from being cleared up with the recovery of the original versions of the melodies, and a new papal brief will be needed to decide between the rhythmical views of Houdard, Dechevrens, Mocquereau, and the rest. In what sense this decision will be made cannot now be seen." [2]

The "mensuralists," while comparatively few in number, were represented by several able disputants, and finally the Rev. Father Dechevrens, S.J., established his magazine, the *Voix de St.-Gall,* as an organ for the propagation and explication of their views. It suspended publication at the end of two years, however; but hospitality was extended by Mgr. Haberl, in the pages of his own magazine, to the exposition of that "mensuralism" which was a contradiction of his own previous (and possibly present) view of plainchant rhythm. While Father Dechevrens had given pretty copious illustrations of mensuralism, as applied to the melodies of the Chant, in his *Voix de St.-Gall,* the question became of insistent practical importance by the publication of the plainchant Requiem, transcribed mensurally, by the Rev. Ludwig Bonvin, S.J. (Pustet). This publication was reviewed, and the system of mensuralism adopted in it assailed, by the Rev. Gregory Huegle, O.S.B., in *Church Music* (May, 1909, p. 154), and the Rev. Dominic Waedenschwiler, O.S.B. (*ibid.,* p. 171). Father Bonvin replied to the criticisms in the same publication (July, p. 223), while in the September issue Mr. Joseph Otten pointed to the prominence of some of those who advocated

[2] Cf. *Church Music,* March, 1906, p. 279.

mensuralism, and the Rev. Father Huegle wrote a rejoinder to the Rev. Father Bonvin.

The questions in dispute are now authoritatively settled by the Letter of Cardinal Martinelli. This should be a great gain to the cause of a uniform restoration of the Chant. Throughout the long controversy over the matter in foreign lands and recently in America, *Church Music* maintained its advocacy of the "oratorical" or "free" rhythm. Its position is now vindicated by the authoritative Letter of the Cardinal Prefect of the Congregation of Rites.

The Letter indicates clearly, therefore, that it is no longer allowed to the choirmaster to have the chant sung according to his own fancy, which would result in having as many kinds of rhythmic rendition as there are tastes (or minds) of choirmasters. The vague method adopted by Haberl and his followers obviously left much to the taste and caprice of each director of a choir. The direction of Haberl, that "the group of notes over the short syllable should be sung quickly but smoothly and with a depression of the voice", which had not the countenance of the MSS., has not any longer the tolerance of ecclesiastical authority. It was, from an artistic standpoint, vague and indecisive, however satisfactorily it might appear to work in the case of any one, single choir. On the other hand, the extreme mathematical exactness indicated by a mensuralistic transcription of a plainchant melody is similarly placed under the ban of competent ecclesiastical authority. Much has been written—and much might still be written—about the meaning of certain medieval theorists in their theoretical works. Mgr. Haberl, in a spirit of filial submission, promises to omit such discussions from the pages of his magazine; and doubtless the same course will be pursued everywhere. They can serve no other practical purpose than to darken counsel, to hold minds in suspense, to place obstacles in the way of the realization of the devout hope of the Holy Father in respect of Gregorian Chant.

H. T. HENRY.

*Overbrook Seminary, Pa.*

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## THE SETTLING OF MISUNDERSTANDINGS AMONG ECCLESIASTICS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The suggestion of B. M. O. in your last issue for settling parish misunderstandings is an excellent one. It would produce excellent results if enacted into a law binding on the Ordinaries of the country to put it into force in their respective dioceses wherever and whenever necessary. But like all good suggestions that are never adopted,

it will have little or no beneficial effect unless it be imposed on someone as a legal duty to put it into force. About this time the new code of Canon Law is being sent in sections to the different Curias of Christendom inviting just such beneficial suggestions before the code is cast in its final form. Hence it would be a splendid idea to have the suggestion of B. M. O. recommended to the Commission in charge of the new code for enactment into law.

Another suggestion, kindred to it and much more necessary, ought to be made to the same authority for adjusting *diocesan* misunderstandings, the evils of which are much more dreadful and deep-seated than *parish* ones. Though the extreme delicacy of this question makes one shrink from referring to it in print, its overpowering importance claims ventilation for it in the fresh air of a healthy public opinion rather than letting it stagnate and produce a crop of most deplorable results later. After all, when there is a misunderstanding between a pastor and his people, they have easy access, generally speaking, to other priests who attend to their wants. But an estrangement between a bishop and some of his priests leaves no such remedy.

The writer happens to know several dioceses where open and covert antagonisms, between the bishop and one or more of his priests, constitute a corroding sore in the Christian life of that portion of the Lord's vineyard. On both sides the principals are ordinarily good men, as the world goes, imbued perhaps more with human than supernatural motives on one side or the other, if not on both. Antipathies have gradually grown up between them. They have locked horns, metaphorically speaking, on close-knit issues. Their actual daily attitude toward each other constitutes a mutually self-destructive warfare that is a stumbling-block and a scandal to the faithful and a by-word to the unfaithful. With regret it must be owned that this internecine strife is carried on with an unscrupulousness and a refinement of ill-will unknown to the laity. It is beside the gravity of the question to attempt to estimate which side deserves the more blame. The writer has heard time and time again from scandalized lay people this remark: "Well, if that is the way bishops and priests can spite one another, what can you expect from us poor sinners?"

Now this most grave evil is allowed to fester in the Christian body for years and years until the death of one of the parties terminates it. Generally too, it divides the priests of the diocese, not to speak of the people, into two hostile camps, those on the official side boycotting and destroying as far as they can every avenue of usefulness to the other side, thus preventing the fruitful spread of the Church. "You cannot build up the Church on the ruins of charity."

Is there no resourceful remedy for such a cankering pestilence? Why cannot the law provide some swift and sure enactment along the lines of compulsory arbitration for stamping out at once this deadly evil? Two priests of tact, good judgment, and charity could, *in the space of one hour,* devise an honorable compromise on which these two men, bishop and priest, could compose their differences and live in peace the rest of their lives. Now suppose a simple law were made, not only empowering, but making it incumbent upon, the Apostolic Delegate, for example, to write to both bishop and priest notifying them that unless they settled amicably their differences *within one month* they are hereby requested to name two arbiters, one each. These two arbiters, with the aid of a third whom they should mutually choose in case of disagreement, should be empowered and obliged to render a decision, *within one month, absolutely binding on both sides.* As to when the Apostolic Delegate could and would be bound to institute such a tribunal some provision should be made in the law. For instance, whenever at least three parish priests of the diocese should in their discretion write him a joint letter notifying him that such an irreconcilable condition existed between the bishop and any of his priests. *Hoc vel alio meliore modo.*

It is now, while the final definite form of the new laws is still under consideration, the time for making suggestions for any rule which experience has taught to be necessary and which the *bonum commune* demands.

P. J.

## THE HOLY SEPULCHRE.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read with very great interest the excellent article in your April number by the Rev. Jos. F. Sheahan, Poughkeepsie; and while fully appreciating the clearness and accuracy of the information conveyed, I would wish to be permitted to make a few remarks upon the illustrations so ingeniously designed by the Reverend author of the article.

There are a few points which appear to me to require modification. Thus:

BURIAL OF JESUS.

PLATE I.

1. The three Crosses are represented in the *left*-hand upper corner of the picture, that is to say *westward* of the entrance to the Sepulchre. They should be placed on the *right-hand side,* or to the *eastward* of the Sepulchre. Such were, and are, the relative positions

of Calvary and the Holy Sepulchre. The entrance to the great Basilica of St. Helena whose vast dome covers both sites, is at the south side, the position from which the spectator views Father Sheahan's picture. Calvary with the three holes in the rock for the Crosses, is to the right (east), while the Holy Sepulchre is to the left (west). These relative positions are correctly shown in Tissot's *Life of Christ* (Vol. IV, p. 237), where the Crosses are at the right-hand side.

2. The Crosses in the picture are represented as being on the top of a hill at a considerable distance, whereas the two sites, Calvary and the Sepulchre, are quite near each other, scarcely twenty yards apart, "not a stone's throw off," [1] and are, as I said above, both included within the walls of the Church of St. Helena or Constantine. These two errors are repeated in all the other illustrations.

This conception of Calvary, making it appear as a great craggy mountain, arduous of ascent, is perpetuated by the painters of the Middle Ages, and has given a somewhat erroneous opinion to the world concerning the nature of the whole site. It is not a *mountain;* scarcely a hill. It is nowhere in the Scripture called a *mount,* or mountain, but simply the *place* of Calvary, *calvariae locus.* There is indeed an ascent to it from the east or city side, from the valley of the Tyropœum, but on the west side there was only a slight elevation above the road.

PLATE II.

This illustration shows the double cave quite correctly, and the large stone "lapis . . . *quippe valde magnus*" μέγας σφόδρα. But the stone has apparently the form of a *ball* or globe, like a huge snow-ball. This is not correct. The Scripture does not anywhere say that it is a *round* stone. The idea of its being round has no doubt arisen from the word *roll* (*advolvere—revolvere*). Thus we read (Mark 15:46): "Joseph rolled a stone to the door of the Sepulchre".[2] Again (Mark 16:3): "Who will roll us back the stone?" [3] And (*ib.,* vers. 4): "They saw the stone rolled back." [4] It may be remarked that this method of speaking is used for the placing or removing of a stone in a general way, as we use it to-day, of a stone of any shape, which is removed by being turned over and over with a crow-bar or lever, and does not imply that the stone is round. Moreover, we find other words besides rolling, applied to

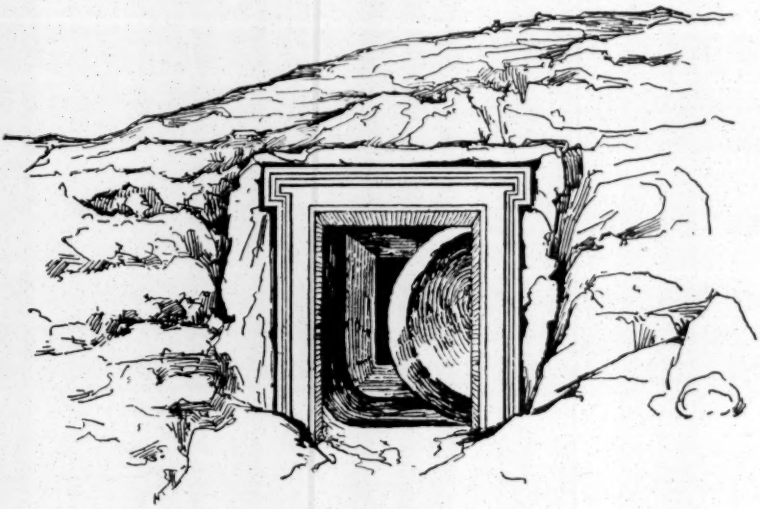
[1] Tissot, p. 235; cf. John 19:42.

[2] Vulgate, *advolvit;* Greek, προσεκύλισεν.

[3] Vulg., *revolvet,* Gr. ἀποκυλίσει.

[4] Vulg., *revolutum,* Gr. ἀνακεκύλισται; and (Matth. 28:2) "Angelus *revolvit* lapidem," ἀπεκύλισεν.

the stone placed at the mouth of tombs. Thus in St. John (11:38) the tomb of Lazarus at Bethany is described: "It was a cave, and a stone was *laid over it.*" [5] Now although interiorly there is a considerable difference between the tomb of Lazarus, at Bethany—at least as it is shown to the pilgrim to-day—and that of our Lord, the former being considerably beneath the surface of the earth, to be reached by a flight of stairs; whereas our Lord's tomb is cut in the side of a hill, and on a level with the ground outside. *Exterior*ly, however, that is to say as regards the entrance or door-way, they are the same.



ENTRANCE TO TOMB
showing closing rock half rolled away.

To confirm what has been said above, we find the identical expression of taken or moved away, applied to the stone at the mouth of the tomb of Jesus: "And she [Magdalen] saw the stone taken away." [6]

From this then I argue that there is nothing in the Gospel narrative to indicate that the stone was round, like a ball. There is, however, a sense in which it was round, namely as a disk or cylinder, or in plainer words as a grindstone or a mill-stone, and this is admirably expressed by the Greek word ἀπεκύλισε from κυλίνδω hence κυλίνδρος,

[5] Superpositus, ἐπέκειτο ἐπ' αὐτῷ, and (vers. 39) "Jesus said: "take away the stone", not, "roll back the stone", *tollite lapidem*— ἄρατε τὸν λίθον, and (vers. 41), "they took the stone away", *tulerunt lapidem*—ἦραν.

[6] Sublatum, ἠρμένον. St. John 20:1.

a cylinder. Tissot, who spent ten years studying the topography, customs, and monuments of the Holy Land, and restored and reproduced many of them in a most realistic manner in his drawings, gives several sketches of the typical tombs still existing, near Jerusalem. He says (Vol. IV, p. 236): "The tomb, hewn in the living rock, is reached through a second rock-cut chamber. . . . The opening giving access to the Sepulchre is low, and those who have to enter it have to stoop. . . . It is closed on the outside by a *rounded* stone not unlike a mill-stone running in a groove. This stone, heavy and difficult to move as it was, would engross the thoughts of the holy women when they came to visit the Sepulchre on the morning of the Resurrection. Levers were generally used for moving stones of this kind, and once in place they were kept firmly in their grooves by wedges. An example of the method of closing tombs in the time of our Saviour can still be seen in the so-called Tomb of the Kings on the North of Jerusalem."

### Christ in the Tomb.

Fr. Sheahan represents the swathed body of the Lord lying on the ground in the inner cave. This is not correct. The body was laid in a sort of sarcophagus or stone coffin, or, as Tissot says, "a kind of trough". At the present day there is no coffin there; but there is a sort of shelf or ledge of rock on which the coffin rested; it rises about a foot from the ground. Above it is placed the table of the Altar, on which I had the unspeakable privilege of offering up the Holy Sacrifice of the Mass.

### Plates IV and V.

These illustrations show an attempt to depict the Resurrection, but as that most glorious event was not seen, indeed could not possibly be seen by mortal or corporal eyes, it seems to me that any attempt to depict or even to explain it in descriptive fashion must prove futile. One runs the risk of giving to the whole scene a touch of irreverence, as when the writer says that the Body of Christ, "like an X-ray", passed through the rock. Again we read (p. 390): "In what direction Jesus left the Sepulchre we cannot tell, whether through the rocky roof, the side walls, or through the great stone which filled the entrance." Any conjectures in this matter would seem entirely uncalled for, as indeed Fr. Sheahan himself implies when he writes a little further on: "Nothing could impede the Glorified Body; with the silence and rapidity of light He was gone."

As a matter of fact the resurrected body being, as St. Paul says (I Cor. 15:44), "a spiritual body", is not subject to the laws of space or time or distance; it does not "pass through" walls or stones; it simply exists; and when pleasing to the Divine Person who

informs it, it manifests itself; it appears visible or ceases to be visible in this or that place. Hence with regard to the appearance of our Lord in the Cenacle, the Gospel states that Jesus stood in the midst of them, the "doorway being closed". This is said to signify that He did not enter through the doors; but it does not follow, as is generally interpreted, that therefore He *did* come through the walls. He simply stood in the midst of them, and that is all we know or may say about it. But apart from these strictures I wish to acknowledge the decided merits of Fr. Sheahan's article and the very great interest I experienced in the reading of it.

✠ M. F. HOWLEY,
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## DEFILEMENT ACCORDING TO THE JEWISH LAW.

To the Editor, THE ECCLESIASTICAL REVIEW.

While not wishing to appear contentious, I should like respectfully to express my insistence on the utter improbability of the invasion of Christ's tomb by the priests and Pharisees, as represented in the April issue of the REVIEW, because of the grave defilement that would thereby be incurred. In the May number, the answer is made that the question of defilement by mere entrance into the tomb without touching the corpse appears to be an open one. As far as I have been able to learn, this dreaded defilement was incurred, not simply by contact with a corpse, but by entering the room where it lay, or by touching a grave or tomb.

In the nineteenth chapter of Numbers, it is laid down in verse fourteen that when a man dies in a tent, "all that go into his tent and all the vessels that are there shall be unclean seven days." Again in verse sixteen we read: "If any man in the field touch the corpse of a man that was slain, or that dieth of himself, or his bone, or his grave, he shall be unclean seven days." In likening the Pharisees to whitened sepulchres, He alluded, as you know, to the custom of making graves and tombs conspicuous so as to save unwitting trespassers from defilement. This law of not approaching the dead is especially emphasized for priests in Ezekiel 44: 25, which reads: "And they shall come near no dead person, lest they be defiled, only their father and mother, and son and daughter, and brother and sister that hath not had another husband: for whom they may become unclean."

Our Blessed Lord did not hold Himself bound by these laws of uncleanness, when they stood in the way of His beneficence. He touched the bier of the widow's dead son, and raised the dead daughter of Jairus by the hand.

CHARLES F. AIKEN.
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## MASSES CELEBRATED "JUXTA INTENTIONEM DANTIUM."

A definite intention, arising from justice, should be formed in the application of Masses for which a stipend has been received. We have a practical case in the United States that offers difficulty. *Missae manuales* and Masses in such number as require six months or a year for their celebration are given to our priests. The number frequently exceeds that which the individual can personally satisfy. These "intentions" may have been received from different persons, or several parties may have given five or ten stipends each, which stipends may have been determined for different intentions by the parties making the offering. A priest finding that he has too many intentions, sends a bank check to a brother priest and a note to this effect: "Thirty intentions *ad intentionem dantium.*" In turn the priest who receives these may find that he too has more "intentions" than he can satisfy and he sends them to some one else with the request that they be celebrated *ad intentionem dantium.*

Is this method to be approved of, and may this application of Masses be considered licit? No, this method of sending Masses is not to be approved of, and the application may be illicit.

In writing or sending "intentions" to a brother priest, a few extra words or lines will enable the sender to specify the definite intention.[1] If the intentions sent from one priest to another were received from thirty different persons successively, the application may be sufficiently specified according to the axiom *qui prior est tempore potior est jure.* If the thirty Masses were given by six different persons, each person giving five dollars, and having a different intention for each Mass, it may be questioned whether these Masses applied *ad intentionem dantium* would be clearly enough determined, on the principle *qui prior est tempore potior est jure.*

Is there no way, then, of applying these intentions received from a brother priest without writing and asking him for a specified intention? Approved authors[2] suggest the solution. In applying these thirty Masses the priest can make the inten-

[1] S. Cong. Council, 27 February, 1905.

[2] *Praxis Confess.*, Berardi, III, N. 390, ed. 3; *Il Monitore Eccl.*, May, 1909.

tion of giving one-thirtieth of each Mass to the parties who gave the stipends. As the fruit of the Mass is divisible, each of the six parties who requested the Masses to be said will receive a just proportion of the fruit of the Holy Sacrifice. Bishops or superiors of religious communities may sometimes have a number of Masses, received from various sources, to be distributed in order to have them celebrated within the time specified by the *Vigilanti studio* and *Ut debita*. Supposing there be a thousand Masses to be celebrated, and the specified intention for each Mass be not known. The better method for the bishop or religious superior to follow is to state before giving out the thousand Masses that one thousandth-part of the fruit of the Holy Sacrifice in each Mass is to be applied according to the intention of the person or persons who gave the stipends.

Many may have scruples in consequence of these statements, owing to the confused manner in which they have been applying Masses. If, after careful examination and consultation with those whose judgment in such matters can be followed, some priests decide that they have not had a determined intention in the Holy Sacrifice for stipends received, there are two courses open to them. First, to celebrate these Masses again with a specified intention. If this be impossible or not feasible, recourse can be had to the Sacred Congregation of the Council. The Supreme Pontiff from the treasury of the Church can make up for the deficit.

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## INDULGENCES "A CULPA ET A POENA."

To the Editor, THE ECCLESIASTICAL REVIEW.

In his article on Indulgences in the *Catholic Encyclopedia* (Vol. VII), Father Kent writes: " (2) Some writs of indulgence—none of them, however, issued by any pope or council (Pesch, *Tr. Dogm.*, VII, 196, § 464)—contain the expression, 'indulgentia a culpa et a poena', i. e. release from guilt and punishment; and this has occasioned considerable misunderstanding (cf. Lea, *History* etc., III, 54 sqq.). The real meaning of the formula is that, indulgences presupposing the Sacrament of Penance, the penitent, after receiving sacramental absolution from the guilt of sin, is afterwards freed from the temporal penalty by the indulgence (Bellarmine, *De Indulg.*, I, 7). In other words, sin is fully pardoned, i. e. its effects entirely

obliterated, only when complete reparation, and consequently release from penalty as well as from guilt, has been made" (page 783). Having thus vindicated the theological correctness of this formula, or at least vindicated it from the charge of theological error, one wonders at what immediately follows in the article, namely: "*Hence* Clement V (1305-1314) *condemned* the practice of those purveyors of indulgences who pretended to absolve 'a culpa et a poena' (Clement, I, v, tit. 9, c. ii); the *Council of Constance (1418) revoked* (Sess. XLII, n. 14) *all indulgences containing the said formula; Benedict XIV (1740-1758) treats them as spurious indulgences* granted in this form, which he ascribes to the illicit practices of the 'quaestores' or purveyors (De Syn. dioeces., VIII, viii, 7)." The italics I have placed call attention to the character of my difficulty. If the phrase "a culpa et a poena" is theologically explicable and defensible, why so much pother in condemning the writs containing this phrase? why should Benedict XIV call them spurious? why should the Council of Constance revoke them? Further on in the article (page 787), under the head of "Abuses", some additional light appears to be thrown on my difficulty, but not enough, I think, to clear away all obscurity: "In 1450 Cardinal Nicholas of Cusa, Apostolic Legate to Germany, found some preachers asserting that indulgences released from the guilt of sin as well as from the punishment. This error, due to a misunderstanding of the words 'a culpa et a poena', the cardinal condemned at the Council of Magdeburg." While Cardinal Nicholas condemned the error of the preachers, the Council of Constance had condemned also the formula, by revoking all indulgences containing it, and Benedict XIV afterward treated them as "spurious". Also, Father Kent is careful to say that such indulgences had never been issued by any pope or council, and surely seems to intimate, by this parenthesis, that the phrase was so questionable in character as not to be chargeable to either of the highest authorities in the Church. May it then be critically assumed that those who actually did issue indulgences with this queer phrase meant something else than did the preachers, the purveyors, of them? Or, if facts (and not theological afterthoughts of subsequent apologists) really warrant a correct explanation of the phrase as occurring in the writs of indulgence, would it not be well to state—at any length necessary—the historical facts surrounding the issuance of these indulgences? I do not pretend to know the facts; but, as the case briefly stands expressed in the *Catholic Encyclopedia,* one is inclined to think that—*pace theologorum*—the writers of the writs had the same idea of the meaning of the phrase as had the purveyors of the indulgences. Do any of these writs give a hint, in their terminology, of the (apparently non-

natural) meaning of the phrase as interpreted by Bellarmine? If popes and councils never employed the phrase, but revoked and considered spurious the writs containing it, is there not at least *prima facie* evidence that the phrase was itself incorrect? I am asking these questions, as Protestants might ask them; and I should feel very grateful to Father Kent for more light, or for a good answer to give to such Protestant questioners.

PERPLEXED.

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## VIATICUM TO DYING CHILDREN.

At what age may Viaticum be given to dying children? Should only those who have made their First Communion receive the Viaticum? The age for First Communion is disputed by moralists and the practice in the United States is not at all uniform. If it were to be insisted on that only dying children who have made their First Communion are to receive Viaticum, we would set up a very unsatisfactory principle. It must be borne in mind that there is a divine precept to receive, if possible, Holy Communion, when in danger of death, imposed on all who have the use of reason; that is, those who know good from bad and who are capable of sinning. Moralists agree on this, that dying children who have sufficient use of reason to distinguish between good and evil, and who consequently can be guilty of sin, are not only permitted but are obliged to receive Viaticum and Extreme Unction. Thus a child, whether he be seven, eight, or nine years of age, in whom is verified the above condition should be prepared for death by the reception of Viaticum and Extreme Unction.

The objection often made that the child is innocent and does not need the Sacrament, should not be considered. How many, without a second thought, acting on the principle that *sacramenta sunt propter homines,* give the sacraments to those dying who are only doubtfully disposed. This causes no anxiety. Why then be so fearful of giving Viaticum to one whose little innocent life is so pleasing to God. If the dying child, whether seven or eight years of age, etc., who has the use of reason, is innocent, we must be thankful and feel that Viaticum will make the child even more pleasing to Almighty God when it stands before Him to be judged. While dispensing the divine mysteries we must be generous, as the Master

was, with the sinner and penitent, even with those who are only doubtfully penitent; yet we must not be ungenerous and positively stingy with the good and innocent.

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## PAPAL HONORS AND "CANDIDUS AMERICANUS".

To the Editor, THE ECCLESIASTICAL REVIEW.

Since my former paper there has appeared in THE ECCLESIASTICAL REVIEW what was intended to be a strong criticism of Roman honors in general and Ecclesiastical Heraldry in particular. "Candidus Americanus," I suspect, must have read my two first articles on the latter subject in a rather desultory way; for, being an American citizen myself, I had whilst writing at least one eye wide open to local conditions. Hence, I venture to think that our Rev. "Candidus Americanus" unwittingly wrote down a few mistakes.

1. I think it a mistake to "assume" that the present Pope "really does not sympathize with all this show, but merely yields to pressure from the outside by according such honors, at the request of influential persons whom he does not want to offend". To say that the Pope "yields to pressure" is to say exactly the opposite to what is meant by *Motu proprio,* and it was by a *Motu proprio,* i. e. *on his own accord,* that the Pope recently (1905) regulated the minutest details of those *prelatic* honors, as well as a few days later, still minuter details of merely *civic* honors.[1] As to these honors being granted "at the request", etc., "Candidus Americanus" has perhaps forgotten what Father Nainfa, in his text-book of Roman etiquette, *Costume of Prelates,* writes on page 22: "The Roman Court wishes the precept retained, 'Ask and you shall receive,' etc."—a very different explanation from the one of "Candidus Americanus."

2. The Rev. gentleman seems rather light-hearted about "giving up" the temporal power of the Pope, for he asks, "whether these honors belong to the temporal power or to the spiritual". I answer, "To both," as the Pope himself shows by the fact in the two *Motu proprio* mentioned above, and as "Candidus Americanus" may see for himself in the ECCLESIASTICAL REVIEW of February, 1910, pp. 192 and 193, where he will find what the Middle Ages, the ages of faith, thought of the matter, and what our own "American Republican" Supreme Court still thinks of it. Besides, we know that every Pope at his coronation takes a solemn oath to preserve in its integrity that same temporal power, that is, the States of the Church. Not many wise men were anxious to see Pope Leo XIII pace up and down

[1] ECCLESIASTICAL REVIEW, Dec., 1909, p. 690.

Broadway in a Prince Albert coat; nor are there many now, let us hope, who would care to see our present Holy Father treated, or treating, if that were possible for him, *à la Rough Rider* (as a New Mexico paper very pointedly puts it). Clearly, the recent deplorable occurrence, more perhaps than anything else, shows the false and "intolerable position of the Holy See and proves more peremptorily the necessity for Papal independence".[2]

3. "Candidus Americanus" thinks it is "the wrong thing to publish such honors". Why should it be the wrong thing to *publish* them, if it is not the wrong thing to *grant* them? Now surely, as a general rule, the granting of them conforms to the beautiful motto of the Order of Pius IX, "Virtuti et Merito!" Far from being a danger to "the democratic spirit and the popular ideals of our government," it seems to me the Roman way would precisely be the deathblow to corruption and graft, which too evidently enjoy a scandalous prominence among us.

4. Lastly, "Candidus Americanus" would banish "Ecclesiastical heraldry from our democratic land," coats-of-arms, seals, and all—not unlike Plato, who would have banished poets and all poetry from his Republic. If it were question only of banishing *bad* heraldry, I would be with "C. A." *toto corde;* but his declaration is too sweeping. And strange, here again, our own "American Republican" Department of State is in direct opposition to "C. A.", for it officially published, last year (1909), an extremely neat pamphlet, illustrated, and entitled, *The History of the Seal of the United States;* there, "C. A." will find very interesting reading anent the official Coat-of-Arms (sic) and the Great Seal of the United States, which "wrong thing" all the other States of the Union have since imitated, including the Benjamin among the States, Oklahoma. And to say that such eminent men as Franklin, John Adams, Jefferson, Charles Thomson, Daniel Webster, Frelinghuysen and John Hay busied themselves with such trifles! But to return to our ecclesiastical heraldry, "Candidus Americanus" concludes that "priests and bishops can afford to do without escutcheons", etc. This I most emphatically deny, and even go far beyond the mere contradictory, once more quoting the text-book of Roman etiquette.[3] "When a privilege is granted to a class of dignitaries, each one of them is considered as *bound to make use of the privilege;* otherwise he wrongs the body of which he is a member. Moreover, *he has no right to refuse a privilege* the concession of which has been made

[2] W. F. Markoe, *St. Paul Pioneer Press.*

[3] Nainfa, op. cit., p. 88.

rather to the body than to him individually." I think this is sound *jus canonicum.* Now, let my Rev. friend settle the matter with these authorities, for I am, personally, too much interested to be deemed impartial.

AL. B.

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## THE PRAYER OF THE MASS ON THE FEAST OF ST. PAULINUS (22 JUNE).

We would direct attention to a difference of the *oratio* assigned in various missals for the feast of St. Paulinus of Nola, whose Office and Mass are to be celebrated in an altered form from the one given under 22 June in the older editions of the missal. According to the official version the Mass is *Sacerdotes tui,* second in the order of the "Commune Confessoris Pontificis" at the end of the missal. The Epistle and Gospel are proper as found under the date of the feast in the body of the missal. The Prayer, Secret, and Postcommunion are new. (The Lessons proper for Matins of this feast will be found in our YEAR BOOK under the proper date.)

ORATIO.

Deus, qui omnia pro te in hoc saeculo relinquentibus, centuplum in futuro et vitam aeternam promisisti: concede propitius: ut sancti Pontificis Paulini vestigiis inhaerentes, valeamus terrena despicere, et sola coelestia desiderare: Qui vivis et regnas.

SECRETA.

Da nobis, Domine, perfectae charitatis sacrificium, exemplo sancti Pontificis Paulini, cum altaris oblatione coniungere: et beneficentiae studio sempiternam misericordiam promereri. Per Dominum.

POSTCOMMUNIO.

Tribue nobis, per haec Sancta, Domine, illum pietatis et humilitatis affectum, quem ex hoc divino fonte hausit sanctus Pontifex tuus Paulinus: et ipsius intercessione, in omnes, qui te deprecantur, gratiae tuae divitias benignus effunde. Per Dominum.

## A MEDAL AS SUBSTITUTE FOR THE SCAPULARS.

A number of our readers have been inquiring about a supposed decree which authorizes the wearing of, for the sake of convenience, a small medal instead of the scapulars.

There is no such decree; nor is there any authorization to indicate that the Holy See approves in general the substitution of a medal for the scapulars. The Sovereign Pontiff has simply permitted the change as a privileged concession, called for by exceptional circumstances, and to be used at the discretion of local pastors who may obtain the faculty.

This fact becomes evident when we read the original petition and the manner of its concession. It appears that the Procurator of the Belgian missions in Africa had applied to the Holy Father for the favor of allowing the natives (who, having been baptized, were enrolled in the pious confraternities so that they might share in the communion of graces and indulgences with other Christians throughout the world) to wear a medal, after they had been duly invested with the scapulars, instead of the regular cloth strips, since the latter, owing to the outdoor habits of the semi-savage people who wear only a cloth about their loins, soon became soiled with dust, grease, and perspiration, making the emblem by which they are commonly recognized as Christians, repulsive.[1]

The Holy Father granted the request, and the fact was communicated to the Vicar Apostolic of the Belgian Congo. But as there soon arose the question how far the concession might be applied to other Christians in the same region, or to those who migrating might find themselves amid wholly civilized conditions where the original reasons assigned might be supposed not to exist, the Procurator applied to the Holy Father once more, proposing the question: "An solius munditiae vel commoditatis causa omnes fideles possunt illa numismata loco scapularium assumere, quin unusquisque, cum animi anxietate, inquirat de propriis motivis?" To this the Holy

[1] Nam scapularia ex panno confecta, post breve tempus, pulvere, oleo et sudore sordidi panniculi fiant; et siquidem super nuda pectora miserrimi nigritae illa gerere soleant, eo modo se christianos confitentes, insignis distinctio christianorum inter paganos non est nisi linteolum omnino decorum. (Letter of the Very Rev. Albert Misonne, procurator of the Belgian Missions, to the Holy Father.)

Father, through Monsignor John Bressan, replied: "*Affirmative.*"

Thus the privilege granted to the Christians in Africa indicated that the Sovereign Pontiff was willing to make the same concession to those who might apply for the faculty, in order to obviate similar conditions of uncleanliness and inconvenience. And in this spirit the privilege will be granted to any pastor who applies for it.

But it is in no sense a general concession indicating that the scapulars may be discarded after being used as emblems of investiture. It would be a distinct loss to Catholic devotion if the custom of substituting for the scapulars a medal which may be worn around the neck or attached to the beads or kept in the pocket, should be generally adopted. It would, as the Abbé Boudinhon points out,[2] soon cause us to lose sight of the origin and history of the scapulars which represent the religious habit of the Carmelites, Trinitarians, and the monastic institutes to which the wearer becomes affiliated. And although, as Father Vermeersch, commenting on the subject, points out, this feature has not been respected in many cases, nor is it exclusively a part of the scapulars as now generally worn, it certainly has its effect in arousing the conscious obligation of observing the spirit of the evangelical counsels, which is not often suggested by the wearing of a medal.

It may be noted that hitherto no mention of the privilege has been made in the *Acta Apostolicae Sedis*, the one official organ for the publication of all such faculties, indults, and rescripts. Among the rules laid down for the direction of the editors of the *Acta,* it is stated: "All the acts, dispositions, decrees, and instructions emanating from the Holy See and requiring public promulgation so as to have the force of law shall be published in these acts. Furthermore, all the decrees and decisions which may prove useful as indicating the *praxis* of the Curia, the rules of canonical legislation, the votes of consultors and information of a general trend regarding it, will appear in the Official Bulletin." [3]

[2] *Canoniste Contemporain*, February, 1910, p. 115.

[3] See Rule 4 of Regulations published by the Secretariate of State by order of the Holy Father, 5 January, 1910.

The privilege, when obtained by addressing the Holy Father, is communicated through the Prefect of the S. Congregation of Rites for a limited period only (five years). There is no special formula for the blessing. A simple sign of the cross made upon any medal of the Blessed Virgin by the priest having the faculties, is sufficient authorization for replacing the scapular.

We subjoin both the formula of petition and the form of concession usually adopted in the request and grant of the faculty.

(APPLICATIO.)

*Beatissime Pater,*

*N. N.*, parochus ecclesiae *N. N.*, ad pedes S. V. humillime provolutus, implorat facultatem benedicendi sacra Numismata, quae Beatae Mariae Virginis Imaginem praeseferant, substituenda uni vel pluribus e quinque Scapularibus, nempe Ssmae Trinitatis, Passionis D.N.I.C., et Beatae Mariae Virginis sub respectivo titulo Immaculatae Conceptionis, Septem Dolorum et Montis Carmeli, ac gestanda a fidelibus, qui maluerint, rite pridem adscriptis.

Et Deus, etc.

(RESPONSUM.)

Sacra Rituum Congregatio, utendo facultatibus sibi specialiter a Sanctissimo Domino Nostro Pio Papa X tributis, R. Oratori benigne ad proximum *quinquennium* potestatem fecit benedicendi unico signo Crucis Numismata B.M.V., juxta preces Scapularibus substituenda, absque ullo Indulgentiarum et privilegiorum, quibus respective adscripti fideles perfruuntur, detrimento. Contrariis non obstantibus quibuscumque. Die ——, anno ——.

*N. N.* Card. *N. N., Praef.*

There is usually a small fee for notary costs added to the petition.

# Criticisms and Notes.

**TEXTES ET DOCUMENTS POUR L'ETUDE HISTORIQUE DU CHRISTIANISME. Par H. Hemmer et P. Lejay. Picard, 82 Rue Bonaparte, Paris.**

This admirable series supplies a want which was up to this keenly felt by students. For many of them until quite recently it has been difficult and sometimes impossible to find such works of the Fathers as they desired to read. The same may be said in reference to the decrees of early councils, liturgical texts, etc. And though of late years owing to the unwearied efforts of scholars several most important documents have been brought to light and published, e. g. the *Didache,* the fragments of Priscillian, the *Logia,* and so on, yet they were out of the reach of many of the earnest-minded inquirers who resolve to consult sources of information for themselves and to get their knowledge of Christian antiquity at first-hand. Persons who live in remote villages, or in parts of the country at a long distance from universities and colleges and cities, cannot as a rule have access to great libraries. Copies of the Benedictine or of the Migne editions of the Fathers are not to be found everywhere, neither are the books which give the latest discoveries or the publications of learned societies. As regards the works of the Fathers, we may add that the very size and appearance they present in the editions just mentioned may have deterred some persons from reading them, for after all the courage necessary to get through a folio or a quarto volume is not possessed by everyone. Indeed we cannot help thinking that if Horace and Virgil, Homer and Demosthenes, were to be had only in these ponderous forms, very few would know much about them. Instead of a hundred good classical scholars, there would perhaps not be five. At the present day, authors must be well dressed if they are to make many acquaintances. The fact that the new series by Hemmer and Lejay possesses this attractive quality, is a reason and not one of the least reasons for its recommendation in these pages.

The editors show remarkably good judgment in the selection they have made. They give the preference to short treatises. Each of the duodecimo volumes is as a rule complete in itself. While the works that have been selected for publication are the most useful for obtaining knowledge about the Church's history and doctrines and discipline, it is only in some cases of obvious necessity as, for instance, in that of the Apostolic Fathers, that five volumes have been

required. And, not to speak of the invaluable collection of Apocryphal Gospels, Epistles, etc., so far the only three-volume issue that is announced is that which contains the Ecclesiastical History of Eusebius. For this work no doubt all real students will be grateful, as, we venture to say, very few of them possess a copy of the Church's first historian. In this new edition each work has been entrusted to a competent scholar. The various introductions we have examined are excellent and the notes all that can be desired. What a student needs in order to understand the early writer, is given to him here. Comparisons are proverbially odious; but if we are able to form a correct judgment they are sometimes unavoidable. So let us take some of the modern pocket editions, those namely by Hurter, Krüger, Vizzini, and the Delegates of the Clarendon Press. One has no notes except in Latin, another no translation, and so on. In certain respects therefore we prefer Hemmer and Lejay's edition to any of them. No doubt a great deal of historical and grammatical lore is contained in the Clarendon Press series, and though non-Catholic it is free from Protestant bias or prejudice. We gladly indeed acknowledge our many obligations to it. With obvious limitations we must say that it is one of our favorites. In many respects it is admirable, worthy to be put by the side of that "Library of the Fathers" which Newman and his Oxford compeers edited long ago. And to illustrate this, we think that a Patristic scholar who intends to read the Catechetical Discourse of St. Gregory of Nyssa could not do better than to take up Srawley's edition (*Clarendon Press*) and Meridier's (*Hemmer & Lejay*). It may be added in passing that the text of the Paris edition is confessedly a reprint of the Oxford one.

As we implicitly observed above, one of the advantages bestowed on the ordinary reader by the edition we are reviewing, is that the text is accompanied by a translation. They are printed on opposite pages. The translation is accurate, clear, and elegant. The delicate shades of thought often concealed from the multitude by the mere fact of their being expressed in Latin or Greek are here, so to speak, made visible and intelligible by being put into French. Few ecclesiastics have time or taste to keep up the knowledge, whatever it amounted to, that they acquired of Greek in their school-days, and few ecclesiastical students have time to spare from more important and imperative duties for the perusal of the heathen classics. We have to bear in mind also that a class of Patrology, for instance, is not a grammar or a rhetoric class, though from time to time grammatical remarks, etc., may of necessity have to be made by the professor. Dr. Shahan's translation of Bardenhewer's *Patrology* is a text-book in our universities and colleges. When its statements on a

Father's teaching are being verified in class by quotations and references, it is no small advantage if the student have before him both text and translation.

Then there is a wider circle of readers for whose needs provision is hereby made. We allude to those for whose benefit the Catholic summer schools are primarily intended. But indeed on further consideration we may add to them many others, such as nuns, etc. To all these persons, with few exceptions, a work by a Latin or a Greek Father is a sealed book. Though they may often have heard, for example, that St. Augustine wrote *The City of God,* what the work contains they cannot of themselves know. This and countless other treasures of Christian literature are hidden from them. They feel a very reasonable aversion to non-Catholic translations, they know they can hardly trust them, and so never open them. But in this new French translation, made mostly by priests, they have a thoroughly reliable one and at the same time a first-class piece of literary work. Of course there are many who do not fall into the class here designated as ordinary readers. Among the clergy there are many Greek scholars, some of them known to the present writer, who dislike to be obliged to trust a translation and prefer to read the text for themselves. They find a pleasure in examining the original.

Of the advantages of reading the Fathers nothing needs to be said. Their writings possess a special charm for us. It would be unreasonable to compare their claims on our attention with that which the pagan classical authors have. No one would put, for instance, St. Gregory Nazianzen and St. Augustine on the same level as Sophocles or Tacitus. Apart from the artistic perfection of the style in certain of their works, what the Christian writers have to say is immeasurably superior to anything that was ever uttered in pagan Greece or Rome. Many of the Fathers as, for instance, the two mentioned above and Minucius Felix were, it is said, skilled rhetoricians. But in forming our estimate of them, even though we were to confine our attention to mere matters of style, we should find that beautiful as their language undoubtedly is, it was not on language that their chief care was bestowed. Though their sermons show them to have been great orators and their essays prove them to have been great writers, it was to the matter under consideration rather than to the mode of expression, to the thought rather than to the words, that their attention was devoted.

Before concluding this brief notice of an excellent and up-to-date edition, it may be as well to mention those volumes of the series which have already been published and some of those which will appear. In the first class there are St. Justin's Apologies and his Dialogue with Tryphon; Tertullian's *De Poenitentia, De Pudicitia,*

and *De Praescriptione Haereticorum;* the Apostolic Fathers (Doctrine of the Apostles, Epistle of Barnabas, St. Clement's Epistle, and the so-called Second Epistle; The Epistle of St. Ignatius, and the Epistle of St. Polycarp, etc.); Eusebius's Ecclesiastical History, (Books, I.-VIII); St. Gregory of Nazianzen, Funeral Discourses on his brother Caesarius, and on St. Basil of Caesarea; St. Gregory of Nyssa, Catechetical Discourse; Philo's Allegorical Commentary on the Law; The Apocrypha of the New Testament: (1st vol. Proto-Evangelium of James, etc). Among the works we are promised, the following may be mentioned: St. Cyprian's Letters; Greek Councils; African Councils; Minucius Felix's Octavianus; Clement of Alexandria's Protrepticus; the Apostolic Constitutions; St. Ambrose's *De mysteriis,* etc.; St. Augustine's *The City of God;* etc., etc.; St. Chrysostom's Select Works. We are far from exhausting the list; but what we have said will suffice to give our readers a clear idea of the nature of the collection. The aim of the editors is, as they say themselves, to put the best books in the hands of all. Such a noble enterprise deserves our warmest gratitude.

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**LETTERS TO HIS HOLINESS POPE PIUS X. By a Modernist. Chicago: The Open Court Publishing Co.; London: Kegan Paul, Trench, Trübner & Co. 1910. Pp. 280.**

There is an Introduction to these "Letters" which is signed "P. C.," presumably the initials of Dr. Paul Carus, editor of the *Open Court* magazine. "Judging from what I know," he writes, "the author is a devout Christian in the broad sense of the word. He has been an active priest for many years, and is devoted to his pastoral work." The author himself, in setting forth his motives, seems to confirm P. C.'s high estimate of his devotion to duty when applied to the task of producing this book. "I can say in very solemn truth that before setting to work on the 'Letters' I examined my conscience. All the thought that I could bring to the decision (of writing these Letters) as well as all the counsel I could get, preceded the determination to go ahead with the work. So far as I can read the process of mind and conscience that issued in the decision to write the book, these two considerations were foremost. First to do a work of education among the priests of the Church. I know that body of men well—their nobility, their vague aspirations, their concealed sufferings, etc." The second consideration we need not dwell upon, since it is the professed purpose of the book to

substitute a new spirit, a new belief and discipline conformable to the times, under the name of Christian Catholicism, for that which prevails at present. "Should the Roman Catholic Church," says P. C. in concluding his appreciation of the author's purpose, "not conform to the demands of the time, should the Curia continue to prevent a reformation so much needed, it is quite probable that many pious souls will break away from Rome and originate a genuine Catholic church" (Introd., p. x).

Now there are twenty-one "Letters," and there are, besides, six chapters and an epilogue dealing with the attitude of the Roman authorities toward their subjects. The Inquisition, Italian Absolutism, Roman Legates and Fathers General, The Present Discipline of Celibacy, The Jesuits and Intellectual Tyrrany, are topics which would naturally rouse the suspicion that the book was nothing more than a repetition of those vulgar tirades against established institutions altogether misconceived by the ignorant or maliciously misrepresented by those who have felt the sting of rebuke from those same authorities and seek to vent their spleen by writing against them. But we should prefer to take our author in good faith even on these subjects which partiality only as a rule selects because they appeal to certain set prejudices and thus create an atmosphere favorable to specious reasonings of a more subtle kind against Catholic truth.

If his sole aim is to reform the external regime of the Catholic Church, to eliminate abuses in practice and superstitions in doctrine, there may be room for his labors and a hearing due to his pleadings in the sense in which there was room for the reforms of the Council of Trent or of St. Charles Borromeo or of Pius X.

But what does he plead for in his proposal to modernize things and to bring the Church of the Ages into harmony with the spirit of the times? This—that we abandon the belief in the Divinity of Christ. This is the burden and ultimate climax of the appeal of "A Modernist" to Pius X, head of the Catholic Church and the supreme interpreter of the Apostolic doctrine. Of Christ the author speaks in these words at the very end of his volume (pp. 272-273): "God was His life, His love, His enthusiasm. . . . But that He was God, that awful Infinite beyond the space of the stars, and beneath the foundations of the world,—impossible!"

What need is there of inquiring into the practicability of the proposal for such a reform as this of the Catholic Church, whatever flaws we might find in her occasional methods of administration or with the individuals who claim to represent her? The successors of the Apostles are no more impeccable than were the Apostles themselves, and the ecclesiastical bodies and missionaries of to-day

have their humors as had the disciples at the Council of Antioch and the Pauline evangelists in Crete and Philippi. But what distinguishes the Church of Christ everywhere from the temples of Baal is the belief in the Messianic mission of the Man-God.

And even if it could be otherwise, even if the Catholic Church could abdicate her fundamental principles, (which she never can), and accept that extreme Protestantism of the new rationalist forms of belief inaugurated by Baur and Strauss and refurbished by Loisy after half a century, how far could we trust this writer who styles himself "A Modernist" and withholds his name whilst he claims to be "an active priest for many years who is devoted to his pastoral work"? What sort of Catholic piety is it that makes this "active priest" play the part of being "devoted to pastoral work", which in the Catholic Church means the celebration of the Holy Sacrifice, the imparting of the Sacraments, and the preaching of the Divinity of Christ on every Sunday and holiday of the year? The lesson of hypocrisy thus confessed is not of the doctrine of Him who said: "He that shall confess Me before men, Him shall I also confess before my Father who is in heaven." If we take the author at his word, his works denounce him as an impostor notwithstanding the fact that he could make the editor of the *Open Court* believe in his sincerity.

**THE LIFE OF ST. CLARE**, ascribed to Fr. Thomas of Celano of the Order of Friars Minor (A. D. 1255–1261); translated and edited from the earliest MSS. by Fr. Paschal Robinson, of the same Order. With an Appendix containing the Rule of Saint Clare. Published by the Dolphin Press at Philadelphia. MCMX. Pp. xliii–169.

Strange indeed that there should have been up to this time no English biography of "the chief rival of the Blessed Francis in the observance of Gospel Perfection"! Next to the Umbrian *Poverello* she was the prime mover in that great religious revolution which brought a new spirit into the ascetical observance of monastic life, sweet and musical, so as to charm by the echoes of its otherworldly wisdom the philosophers and geniuses who had hitherto known the expression of highest truth only in the scholastic precepts of Aristotle or the ascetical rules of Benedict of Nursia. Yet so it is—we had no biography in English of St. Clare; however we may account for the lack. Nevertheless, it was plain that the Franciscan movement which has pervaded the intellectual and the esthetical and religious atmosphere during the last decade or more, was bound to lead us upon the track where the hidden flower of the Clarisse

spirit opens its beautiful chalice, and sends forth the exquisite aroma of a unique devotion and affiliation to the Franciscan rule of life.

No better guide could have been found than Father Robinson, whose familiarity with everything relating to St. Francis, whether hidden in the recesses of Assisian and other archives, or published in the thousand and one commentaries love and scholarship have gathered around this theme, gives security that we have here the best and most authentic record of what is known about St. Clare. Nor is it simply a story of early devotion to a great cause, of self-abnegation and prayer, and of the sublime Christian heroism of a virgin who represents a perfect type of the valiant woman eulogized by the Hebrew seer. There runs through this interesting biography something of the chaste charm of medieval romance. The friendship of St. Francis and St. Clare, unlike any other in the history of the Saints—although we have records of many a noble companionship from the days of St. Jerome and Paula to those of St. Francis de Sales and Chantal—appeals to the reader of this chronicle with a force begotten of the simplicity and holiness which breathe from Celano's account. With this account it is not our purpose to make our readers acquainted. Let them go to the book, and they will get the value of a beautiful image which urges virtue upon the reader without wearying him with didactic forms.

*The Rule of St. Clare*, which is added in the Appendix, too, has its special worth; for it is a first copy of a long-lost document, which was found after centuries in the sleeve of the Saint's habit, kept as a relic untouched for many a day, until an accident brought it to light.

But aside from an accurate and charmingly readable translation of an ancient document that draws for us a true picture of St. Clare, we have here a valuable contribution to modern Franciscan literature in the Introduction, which covers some forty pages of this exquisite volume. Father Robinson traces the sources of the History of St. Clare, discusses their character, authenticity, and critical worth. Celano's biography is examined as to the details of date and authorship. From the Introductory Letter prefaced to it, it is evident that it must have been written within eight years after the Saint's death. As to the author there is no direct clue. The spirit of the age which cultivated a communism in things that referred to the honor of God, no less than the modest self-abnegation which the rule of St. Francis inspired, prevented the writer from giving us his name. For a long time St. Bonaventure was credited with the work, and some manuscript copies actually bear his name. The Bollandists hesitated to accept the tradition; they saw intrinsic evidence against this attribution. The Fathers of the Franciscan

"Scriptorium magnum" at Quaracchi have on critical grounds decided the question for us by attributing the work to Thomas of Celano; and whilst there is no extrinsic or absolute evidence to this effect, the common consent of Franciscan scholarship has sanctioned the conclusion as most probable. Pope Alexander IV who canonized St. Clare and who had known her personally, is said to have commissioned Friar Thomas to write her Life, and the assumption is confirmed by a document published by Cozza-Luzzi and by the earlier testimony of the great Conventual critic Papini, which Father Paschal Robinson had occasion to examine critically in 1909.

Incidentally our author throws the light of judicious interpretation upon the belief and prejudices of the ages of faith. Whilst he is hardly so outspoken in his capacity of objective historian as are recent writers like the erudite Bollandist Delahaye or the German historian Grisar, both of the Society of Jesus, he wisely discriminates between the supernatural faith which accepts the miraculous as part of the Divine economy of salvation, and the tendency "to believe that God continually interfered with the course of nature", as we find it expressed in popular briefs and legends innumerable of that age. This temper of the time in which St. Francis and St. Clare lived and Celano wrote must be kept in mind if we are to understand aright certain exaggerations into which the innocently credulous and yet nobly enthusiastic temper of the writer led him when describing the gifts and virtues of his heroine. To have pointed it out is rather a decided merit of Father Robinson's volume, and one is nettled as well as surprised to find that this very excellence has been made the subject of criticism in a recent notice of the book by some critic in a reputable Catholic journal, who evidently did not understand the purpose of Father Paschal's expression and had the rash grace forthwith to offer a correction of it.

But we must leave the reader to satisfy himself with a careful perusal of the volume, beautifully illustrated and enriched with a critical bibliography of MSS., editions, and translations, to which Father Robinson refers us in his learned Introduction.

**EACH FOR ALL, AND ALL FOR EACH.** By John Parsons, D.D. Sturtis and Walton Company: New York. 1910. Pp. viii–390.

**LA VALEUR SOCIALE DE L'EVANGILE.** Par L. Garriguet. Bloud et Cie: Paris. 1910. Pp. 313.

The growing interest in social questions prevailing everywhere of late runs along in two main currents—the one speculative, the other practical; the former striving to understand, the latter seeking to

improve the social system. Each of these manifest streams has of course numerous inlets and outlets, but the one is fully differentiated from the other. The two books here introduced are typical examples of the dual tendency just instanced. *Each for All, and All for Each* contains a theory of society determining the interrelations of the individual to the State. The *Social Value of the Gospel* is a summary of Christ's doctrine on social welfare and duty.

Dr. Parsons in the first place gives a brief analysis of "the social system" in order to bring out the mutual interdependence of the individual and society—the former by his very nature, not by choice or in virtue of any original compact, being dependent on the latter for economic subsidy, for companionship, for direction; while society depends on the individual for initiatives, leadership, and ideals. The conception of society as an "organism" is then developed, the limitations of the concept being clearly determined. After a chapter on "individual initiative", the various ways in which the individual extends his influence to the social system are set forth in turn under the captions—Diffusion, Succession, Convergence, Germination, and Correlation. Analogical expressions these are of course, but not arbitrary inventions; they spring out of the general structure of life as unfolded in the social system. They represent the provision in the human constitution for a developed and personal life (49). The permanency of these methods of individual influence, the harm to society which their abnormal operation entails, the cure of such harm, the progress of individualism through social evolution—these topics likewise receive a just measure of consideration. Into none of these subjects does the author penetrate very deeply. He has essayed no technical work on "social psychology". Possibly for this very reason his book will be found all the more useful by at least general readers. It serves to arouse and strengthen "social consciousness", to make the reader more actually aware of the invisible process of the inter-human world, of the currents of subtle reciprocity between himself and his social surroundings. The work is sensible and clear. It contains none of the strained technicalities which mystify so much of the current writing on sociology. Here and there one notices a lack of accuracy in statement. For instance, where it is said that "the sociality of human beings is of a higher grade than that of the brutes" (p. 6). *Grade,* of course, here means *kind*. Again "the law of existence" in an oak "implies" very much more than "the perfection of the tree" (p. 15). Other such *naevi* might easily be noticed, but they make nothing against the substance of a book in which there is so much sane and solid thought, so much from a non-Catholic author which the Catholic reader is glad to be able to endorse.

The author of *La Valeur Sociale de l'Evangile* is widely known through his *Traité de Sociologie* (3 vols. Paris, Bloud & Cie.) and a number of shorter esays on economic subjects. In the work at hand he first outlines the various opinions maintained by different schools concerning the social teachings of the Gospel. He then points out what Catholic writers have done in the way of educing those teachings. Having next determined what one may reasonably look for in our Lord's social doctrines, he goes on to establish the thesis "that the Gospel has exercised an immense influence on even the material destinies of humanity, that its efficiency is not exhausted, and that now as heretofore it affords most precious helps for establishing in the midst of a society so sadly divided and diseased the reign of order, justice, union, and peace" (p. 7). All this sounds familiar enough, platitudinous indeed it may seem. It is only in the development of the thought implicit in the generality that the definiteness of the truth and the range of its application stand out with something of actuality. When the Gospel teaching respecting the perfection of the individual, the restoration of the family, personal rights, the new spirit which it introduced into humanity, the social evolution which it inaugurated, its relation to democracy—when the explicit truths and their valid implications in these directions are unfolded as they are in the work at hand, they reveal their value and their wealth of practical application. They show themselves to be not simply the seeds from which social regeneration sprang nineteen centuries ago, but the perennial fruit from which the nations of to-day can best derive both nutriment and healing. All this M. Garriguet makes definite and evident. At the same time he does not ignore the objections that have been urged against his thesis on the ground of "the otherworldness" of the Gospel principles. These he fairly states and justly answers. Both for its constructive and its critical perfections the book deserves praise and recommendation.

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# Literary Chat.

A new monthly Review has just been started in Paris. As its title, *L'Eucharistie*, suggests, it is devoted to the Blessed Sacrament. Doctrinal studies, the history of Eucharistic worship, pertinent stories from hagiography, illustrations from art and architecture—in a word, whatever contributes to make the Blessed Sacrament better known and better loved are to enter into its program. Emanating from *La Bonne Presse*, that bureau of so many other good works, and under the administration of M. Paul Feron-Vrau, whose enlightened zeal and energy befit a nephew of the noble Catholic hero of charity, Philibert Vrau, the new Review gives assurance of accomplishing its high mission—an assurance which the first number (April) justifies. The annual (foreign) subscription rate is only four francs (5 Rue Bayard).

The little brochure entitled *Practical Socialism* by the Right Rev. J. M. Lucy, V.G., has within a month passed into a second edition (10,000). This may be taken as an indication that, notwithstanding the many other booklets and tracts already in the field, it is found to be a serviceable ally in the anti-Socialistic campaign. It is a practical brief on the impracticability of practical Socialism. Its price is no less practical—twenty-five cents per hundred (Catholic Publication Society, Little Rock, Arkansas).

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*Damien of Molokai,* a recent addition to the charming *St. Nicholas Series,* should meet with a warm welcome from all who admire heroism and desire to read the story of one of its noblest personal embodiments. To say that the present life is from the graceful pen of May Quinlan is to attest its literary perfection (Benziger Bros.).

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*The Divine Story,* a short Life of our Lord written especially for young people by the Rev. Cornelius Holland, S.T.L., has recently appeared in "a popular price edition", which places the book within easy reach of the impecunious and facilitates a wider circulation by priests amongst the youth under their charge. Notwithstanding the small price (fifty cents), the book is very well made and presentable (Tally, Providence).

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*Prince Izon* by James Paul Kelly (Chicago: McClurg) is a unique sort of a novel—unique certainly in its location, in some at least of its characters, nor less so in its action. In the heart of the Grand Cañon of the Colorado two wonderful cities are mysteriously discovered by an archeologist and his fair daughter and niece, under the guidance of Black Eagle, a friendly Indian chief—Red City, founded and inhabited by pagan descendants of the ancient Aztecs; and Pearl City, established by Christian descendants of the same race. The exploring party is rescued from imminent perils by Prince Izon, the mighty and beautiful ruler of Pearl City and the last descendant of Montezuma. Both he and they are shortly afterwards suddenly captured by marauders from Red City. The story then centres on the life of the prisoners in the Red City, where unbounded luxury and pagan orgies run riot. Love, intrigue, plots, counterplots, secret communications, telepathic and subterraneous, between the captives and the Christian Aztecs, hair-breadth escapes, preternatural feats, weird things succeed one another with marvellous rapidity. Pagan villians are destroyed. Christians and heroes triumph. The marriages of Prince Izon and Mariam, Black Eagle and Isabel, are left to the reader's easy inference. The story reflects a great but an undisciplined imagination. The impossibility of two magnificent cities being hidden away in a cañon exceeds all bounds except such as are set by Gulliver or Münchausen. Then, too, some of the voluptuous details are needlessly minute. They mar the story and unfit it for pure eyes. Mr. Kelly, it may be inferred from some liturgical descriptions here and there—beautiful, too, by the way they are—is a Catholic. He will do good fictional work when he brings his imagination under the discipline of healthy, temperate art. *Ne quid nimis.*

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The Spanish Dominicans have recently established a bi-monthly Review, *La Ciencia Tomista.* Its program covers the range of clerical studies. The first number (March-April) contains articles on Franceso de Vitoria, the scientific teaching of St. Thomas, the fundamental truth of Christian philosophy, the true evolution of the Church, besides bibliographical bulletins, critiques, and chronicles. Within its two hundred pages there is much solid thought, well-developed and interestingly expressed (Benziger and Herder agents; price, 12 fr.).

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The *Newman Memorial Sermons* preached by Father Rickaby, S.J., and Canon McIntyre at the opening of the Oratorian Church, Birmingham, England, have recently been published in a neat brochure by Longmans. Needless to say, both discourses are solid and eloquent tributes to the memory of the eminent Cardinal.

The unforeseen crowding of official documents and other matter pre arranged to appear in the present number of the REVIEW, together with the added Index of Volume XLII, obliges us to hold over some important papers among which is an article on Fr. Stephen Donovan's argument *De operatione chirurgica Vasectomiae* by the Roman Professor Ethelbert Rigby, of the Dominican Seminary, Collegio Angelico.

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An unprejudiced exposition of the view St. Jerome took of Biblical inspiration forms the subject of the last number of *Biblische Studien.* It is a topic which, like the Christological studies that have recently appeared in the great series of monographs under the direction of Dr. Bardenhewer, demands the careful consideration of our teachers of Scripture and dogma in the Seminary. The air is full of Modernism in the sense in which Loisy represents it, and we cannot afford to exaggerate the orthodox teaching in the opposite direction and in the name of the Church, without being charged with narrowness where the charge is just.

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Many priests will read with a sense of satisfaction the arguments advanced by Dr. O'Malley on the immorality, from the medical standpoint, of interfering with the life of the unborn child. Whilst we have the stereotyped plea of our moral theologians and the concessions on similar grounds of the older medical ethicians, it has become a general principle of action among surgeons who otherwise hold to sound doctrines of Christianity, that in the domain of rights to existence the maternal life has a claim superior to that of the undeveloped offspring. Dr. O'Malley, who unites the advantages of a thorough familiarity with theological ethics to the opportunities of observation and practice during a number of years as chief surgeon in one of the best city hospitals, addresses himself to surgeons chiefly. Hence his defence of the rights of the unborn child will serve to relieve pastors from the necessity of arguing with the physician who may follow the popular view. Let them simply place a copy of Dr. O'Malley's article in the hands of the medical men in the parish. THE ECCLESIASTICAL REVIEW has kept a number of separate reprints for this purpose to be had at the publishing office.

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The Rev. M. Lepin's *Jésus, Messie et Fils de Dieu* has just been translated into English and is published under the title *Christ and the Gospel* (John Jos. McVey, Philadelphia). The book deals chiefly with the proofs of the Divine Messiahship demonstrated from the Synoptic Gospels, and is an admirable answer to the critique of Loisy and the Modernist school of exegetes. The Introduction on the authorship and historicity of the Synoptic Gospels forms an essential part of the study of the great problem of Christ's manifestation of Himself as the Man-God.

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A neatly-printed little volume by the Rev. Dr. John F. Mullany adds to the copious but ever-welcome devotional literature on the Blessed Sacrament. *The Holy Eucharist, the Bread of Angels* is a series of twenty meditations discussing the characteristics, fruits, and manifold relations of the Holy Eucharist. Each brief reflection is followed by a practical indication of fruits to be gathered from the thoughts presented. As the English is good, it would have been a graceful thing to indicate in the Preface the sources of the translations from the French mentioned on the title-page.

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The approach of the season of special devotion to the Sacred Heart of Jesus suggests a reference to Father Vermeersch's excellent manual: *Practical Devotions to the Sacred Heart,* translated by Madame Cecilia of the Streatham Convent (Benziger Bros.). It contains a wealth of material in meditations digested according to the Ignatian method; a commentary on the Litany of the Sacred Heart, several approved vocal prayers, methods of devotion, and a good indication (Appendix) of indulgenced practices and spiritual privileges flowing from the devotion.

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CONFÉRENCES DE SAINT-ÉTIENNE (École Pratique d'Études Bibliques), 1909-1910. (*Études palestiniennes et orientales.*) Paris: J. Gabalda & Cie. 1910. Pp. x-321. Prix, 3 *fr.* 50.

L'ÉVANGILE EN FACE DU SYNCRÉTISME PAÏEN. Par Bernard Allo, O.P., professeur à l'Université de Fribourg. (*Études de Philosophie et de Critique Religieuse.*) Paris. Bloud et Cie. 1910. Pp. xxi-205. Prix, 3 *fr.*

THE CHILDHOOD OF JESUS CHRIST ACCORDING TO THE CANONICAL GOSPELS. With an Historical Essay on the Brethren of the Lord. By A. Durand, S.J. An authorized translation from the French. Edited by the Rev. Joseph Bruneau, S.S., D.D. Philadelphia: John Joseph McVey. 1910. Pp. xxv-316. Price, $1.50 *net.*

THE DIVINE STORY. A Short Life of our Blessed Lord written especially for young people. By the Rev. Cornelius Joseph Holland, S.T.L. Illustrated. Providence, R. I.: Joseph M. Tally. 1909. Pp. ix-223. Price, $0.50.

BUCH DES PROPHETEN SOPHONIAS. Erklärt von Dr. Joseph Lippl. (Biblische Studien. Bd. XV, n. 3.) Freiburg, Brisg., St. Louis, Mo.: B. Herder. Pp. 140. Price, $1.20.

SONNENKRAFT: Der Philipperbrief des hl. Paulus, in Homilien für denkende Christen dargelegt. Von Dr. Franz Keller. Approb. Erzb. Freiburg. Freiburg, Brisg., St. Louis, Mo.: B. Herder. 1910. Pp. 128. Price, $0.55.

## THEOLOGICAL AND DEVOTIONAL.

DIRECTION PRATIQUE ET MORALE POUR VIVRE CHRÉTIENNEMENT. Par le R. P. Quadrupani. Traduction nouvelle par le P. V. H., S.J. Sixième édition. Paris: P. Téqui. 1910. Pp. xvi-179. Prix, 1 *fr.*

DIRECTION POUR RASSURER DANS LEURS DOUTES LES AMES TIMORÉES. Par le R. P. Quadrupani. Traduction nouvelle par le P. V. H., S.J. Sixième édition. Paris: P. Téqui. 1910. Pp. xvii-158. Prix, 1 *fr.*

NEWMAN MEMORIAL SERMONS. By the Rev. Joseph Rickaby, S.J., and the Very Rev. Canon McIntyre, Professor of Scripture at St. Mary's College, Oscott. New York, London: Longmans, Green & Co. 1910. Pp. 44. Price, $0.36 *net.*

TRAITÉ DES SCRUPULES. Instructions pour éclairer, diriger, consoler et guérir les personnes scrupuleuses. Par M. l'Abbé Grimes, auteur de *L'Esprit des Saints.* Nouvelle édition augmentée d'un chapitre sur les Scrupules par le R. P. Faber. Paris: P. Téqui. 1910. Pp. iv-266. Prix, 1 *fr.*

LA SAINTE VIERGE. Exercice en trente méditations. Par L'Abbé P. Feige, Chanoine honoraire, Directeur de l'Œuvre de Marie-Immaculée, Missionaire diocésain de Paris. (*Aux âmes pieuses*) Deuxième édition. Paris: P. Téqui. 1910. Pp. xv-244. Prix, 1 *fr.*

JEANNE D'ARC ET L'ÉGLISE DEVANT LA LIBRE-PENSÉE. Conférence. Par Auguste Texier. Paris: P. Téqui. 1910. Pp. 34. Prix, 0 *fr.* 50.

LA VIEILLE MORALE À L'ÉCOLE. Par M. l'Abbé Joseph Tissier, Curé-archiprêtre de la cathédrale de Chartres, ancien directeur du pensionnat Notre-Dame. Paris: P. Téqui. 1910. Pp. xliv-416. Prix, 3 *fr.* 50.

LA VÉRITÉ DU CATHOLICISME. Notes pour les apologistes. Par J. Bricout, Vicaire à Saint-Vincent de Paul, Paris, Directeur de la *Revue du Clergé français.* (*Études de Philosophie et de Critique religieuse.*) Paris: Bloud et Cie. 1910. Pp. 309. Prix, 3 *fr.* 50.

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BUDS AND BLOSSOMS. By the Right Rev. Charles H. Colton, D.D., Bishop of Buffalo. New York, Cincinnati, Chicago: Benziger Brothers. 1910. Pp. 296. Price, $1.25.

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THE MONTH OF MARY. Short Meditations, Applications, and Prayers in honor of the Blessed Virgin Mary for every day of the month of May. By the Rev. Bonaventure Hammer, O.F.M. Ratisbon, Rome, New York, Cincinnati: Fr. Pustet & Co. Pp. 104. Price, $0.10.

DIE EXERZITIENWAHRHEITEN. Akademische Vorträge von Heinrich Bruders, S.J. Privatdozent für Dogmengeschichte a. d. Universität Innsbruck. Innsbruck: Felix Rauch. 1910. Pp. 483. Price, $1.00.

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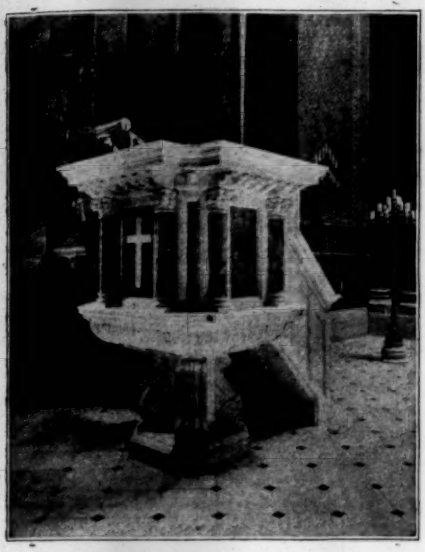

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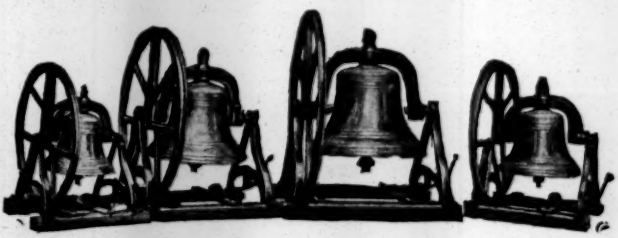

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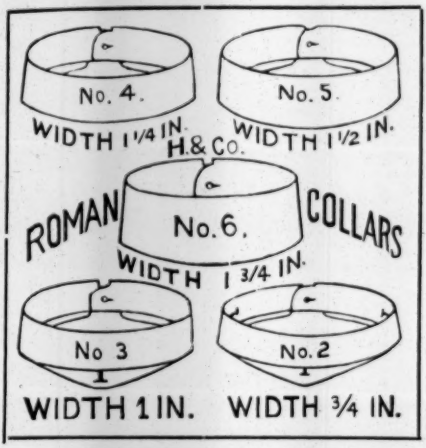


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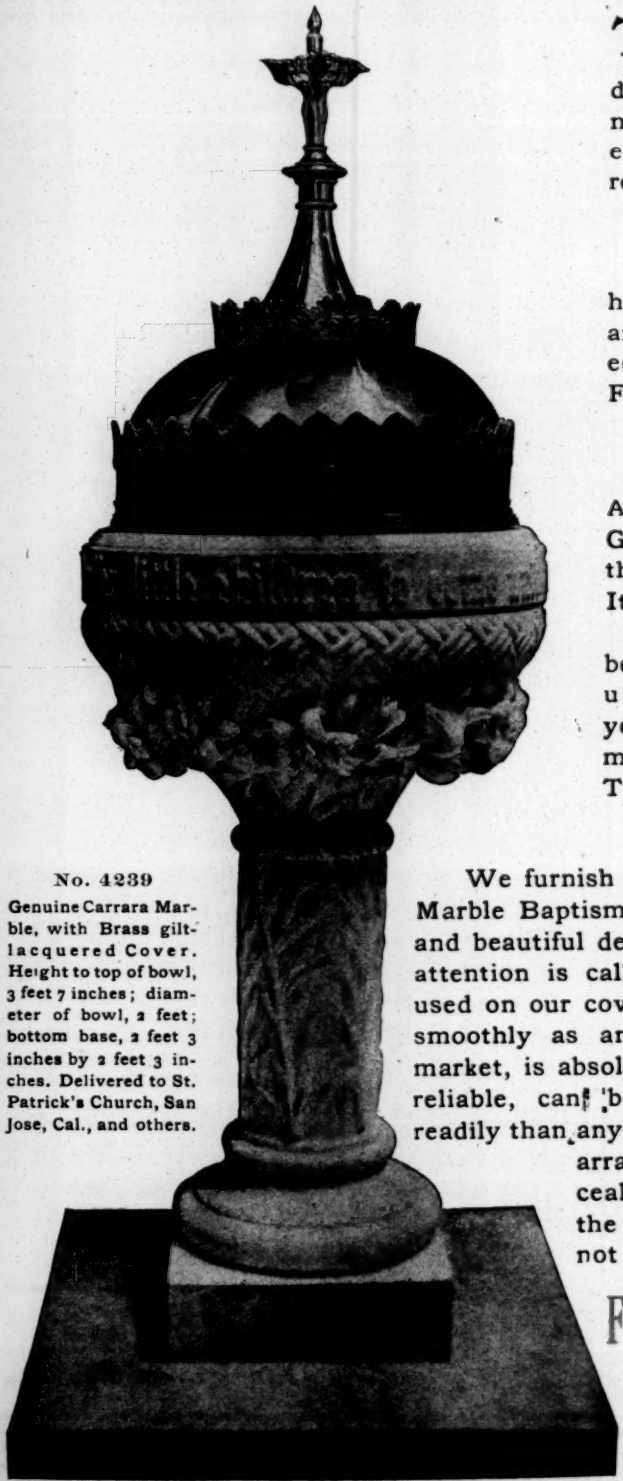

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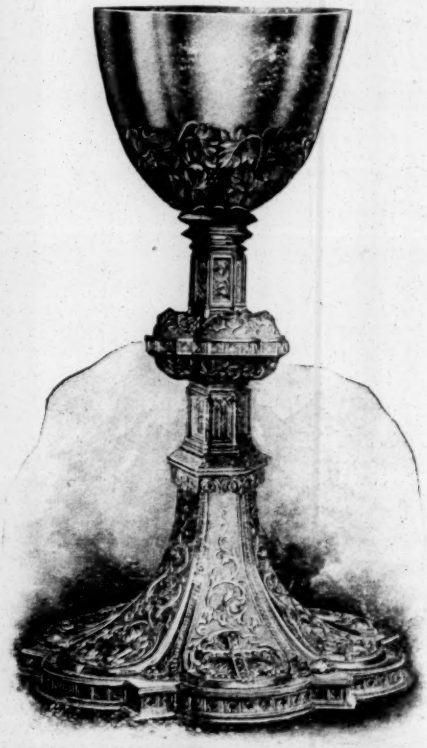

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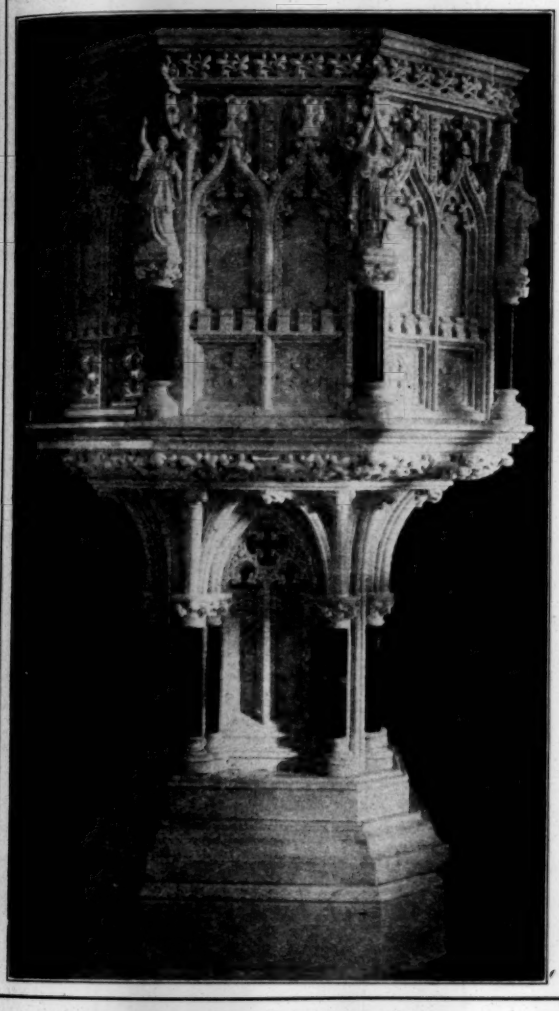

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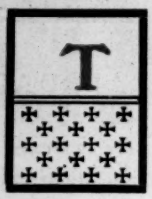

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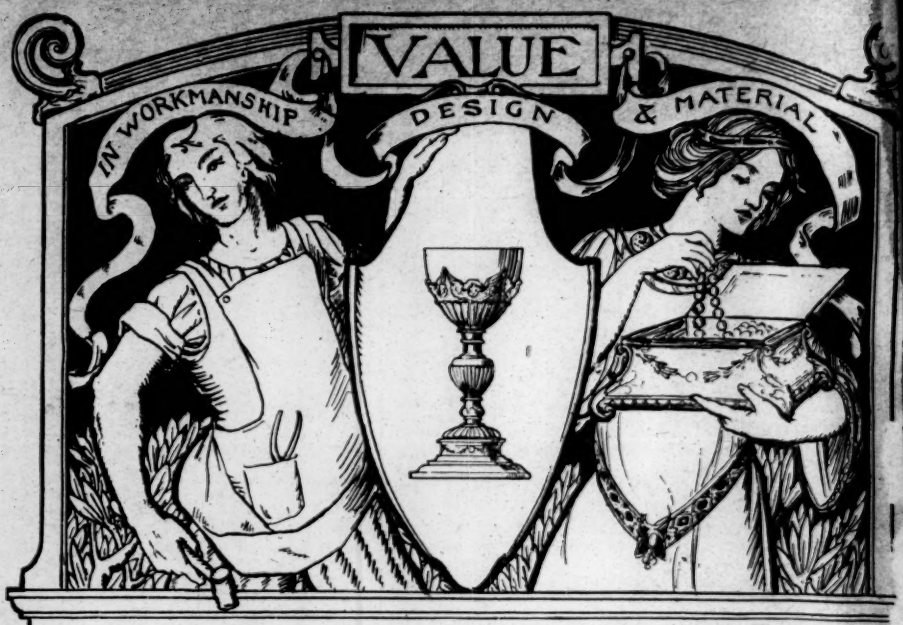


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